

Poona Oriental Series No 23

A

# MANUAL OF PĀLI

( Being a Graduated Course of Pāli for Beginners )

BY

C V JOSHI M A

Professor of Pali Baroda College, State Daftardar Baroda

Author of Jataka Tales (Marathi) Editor,

Saddhammapakṣinī (P T S) etc.

*Fourth Edition Revised*

*with*

*comparative alphabetical charts of Burmese,  
Siamese, Sinhalese and Brāhmī characters*



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THIS BOOK  
IS DELICATED TO  
PROFESSOR  
DHARMĀNAND KOSAMBI  
AS A TOKEN OF  
REGARD AND GRATITUDE  
BY HIS PUPIL.

—THE AUTHOR.

# INTRODUCTION

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( Modified from the First Edition )

The Pāli language was derived from ancient Sanskrit, its former name was मागधी, the dialect of the Magadha country, now called Bihar. Māgadhi received its new name Pāli from the Sanskrit word पालि (a line), which has the secondary meaning, *the text as distinguished from the commentary*. The commentaries refer to the original Māgadhi Tripiṭaka as पालि, gradually the connotation of the word was enlarged and it came to be applied to every composition in Māgadhi and consequently to the language itself.

2 The language was the Vernacular of ancient Magadha, in which the great Buddha preached his Doctrine to the people, and Aśoka inscribed his immortal messages to generations. A study of Pāli is of great use to the student of philosophy and ancient history, yet the want of a text-book on Pāli grammar presents a great difficulty to the beginner, because all the books on this subject are in foreign characters. The aim of the present little volume is to help the young learner who has acquired an elementary knowledge of Sanskrit.

3 In the treatment of the verbs, I am following the Sanskrit system with its ten conjugations, and not the Pāli one with seven. The latter system which puts the roots of the Sanskrit, 2nd, 3rd and 6th conjugations under 1st, cannot account for the irregularities in the conjugation of the verbs of the suppressed classes. I have not treated the ātanopada, which is rarely represented in literature except in Poetry and in the passive voice, where too its presence is an exception rather than a rule. Similarly

I am dispensing with the three Preterite tenses, whose use is seldom found to be made by Pāli authors. In declension also, I am trying to avoid that multiplicity of forms in which the Pāli grammarians indulge excessively. The aim of the Pāli grammarians to explain irregularities without reference to the Sanskrit rules is quite futile and deserves to be discouraged. After all one has to remember that Pāli has been a Vernacular and has never been rigorous in the application of grammatical rules to restrain its natural flow.

4 Students wishing to appear for the Matriculation or Entrance Examination are recommended to study the elements of Sanskrit grammar before going in for Pāli. Those who are advanced will find a study of Pāli very delightful as it may form the joining link between Sanskrit and their mother tongue.

500 Śiḍaśiv, }  
Poona, 30-12-15 }

## ERRATA

Page	Line	
8	13	Onit व should be र
8	18	Read changes
61	last	Read वस

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## Preface to the Fourth Edition

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The special feature of the Fourth Edition is the addition of charts of the Roman, Burmese, Sinhalese, Siamese and Brāhmī characters for the use of those scholars who want to read Pālī books printed outside India. Thanks to the University of Bombay and Mahābodhi Society who are printing Devnāgarī editions of the Pālī texts under the editorship of Prof N K Bhagavat, M A , and Rev Rāhula Sankṛityāyana, it will not be long before the whole of the Tripiṭaka will be available in Devānagarī. Still the knowledge of the vast commentarial literature and the deciphering of inscriptions will continue to require an acquaintance with these different characters.

Thanks are due to Mr B V Amrute B A of Bombay for making elaborate lists of misprints, omissions and repetitions occurring in the Third Edition. His suggestions have proved highly useful in preparing the copy of the Fourth Edition.

My thanks are also due to Mr N V Tungar, काम्यतर्क, पालीनिर्णय, Pālī and Sanskrit Teacher, New English School, Poona, who made useful suggestions and also corrected proofs. Suggestions and corrections from Teachers and Students will be welcome.

Dandia Bazar, }  
Baroda }  
1-9-40 }

C V J

# LESSON I (पठमो पाठो)

## The Alphabet

§ 1 As an elementary knowledge of Sanskrit grammar is essential for the proper study of Pāli, it is assumed that the student of this book has gone through the declension of Sanskrit substantives, and conjugation of Sanskrit roots in the ordinary tenses and moods

§ 2 The Pāli alphabet is the same as the Sanskrit, with slight modifications, as will be seen from the following table —

### Vowels (सर)

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए e, ओ o

### Consonants (व्यन्तना)

क ka ख kha, ग ga, घ gha, ङ na (कवर्ग)  
 च ca, छ cha, ज ja, झ jha, ञ ña (चवर्ग)  
 ट ta, ठ tha, ड da, ढ dha, ण na (टवर्ग)  
 त ta, थ tha, द da, ध dha, न na (तवर्ग)  
 प pa, फ pha, ब ba, भ bha, म ma (पवर्ग)  
 य ya, र ra, ल la, व va, श sha, ष ha, ङ la

Niggahita (Anuswāra) — (a dot on the top of the headline)

§ 3 Mark the absence of ऋ, ॠ, ॡ, वे, औ, श and ए, which are used in Sanskrit but not in Pāli. The Visarga ( ) is also wanting. On the other hand ऌ is an addition to the Pāli alphabet over the Sanskrit system. An inherent अ is present in all the consonants. If it is to be deleted a nether stroke ˘ is put at the foot, thus क˘ k, च˘ c, ई˘ n etc.

Ending vowels are represented by the same symbols which are used in Sanskrit, e g क ka, का ka, कि ki, की ki, कु ku, कू ku, के ke, को ko, कं lam, रु ru, रू ru.



§ 4 Out of the vowels, अ इ and उ are short (रस्स), आ, ई and ऊ are long (दीघ), while ए and ओ are diphthongs (सयुत्त) The consonants ह, ञ्, ण्, न् and म् are the nasals

§ 5 Conjunct (सयुत्त) consonants in Pali, generally consist of two members and very seldom of three The following is a general list —

क्क, क्क kka	ट्ट tta	प्प ppa
क्ख, क्ख kha	ट्ठ ttha	प्फ ppha
क्य kya	ड्ड dda	ब्ब bba
क्खि kxi	ड्ढ dḍha	ब्भ bbha
क्ख, क्ख kva	ण्ण nna	ब्ब bya
क्य kha	ण्ट nta	म bra
क्ख khva	ण्ठ nthā	म्प mpa
ग्ग gga	ण्ड nda	म्फ mpha
ग्घ ggā	ण्ड ndha	म्ब mba
ग्ग gga	त्त tta	म्भ mbha
ङ्ग, ङ्ग nka	त्थ ttha	म्म mma
ङ्ख, ङ्ख nkha	त्थ tva	म्ह mha
ङ्ग, ङ्ग nga	त्र tra	ज्ज jja
ङ्ग, ङ्ग ngā	ड्ड dda	ज्झ jha
च्च, च cca	ड्ढ ddha	ल्ल, ल्ल lla
च्छ ccha	द्र dra	ल्ल lya
ज्ज, ज्ज ja	द्व dva	ल्ल lha
ज्झ jha	ध्व dhva	ल्ल vha
ञ्ज ñja	न्त nta	स्स ssa
ञ्ज ñha	न्थ nthā	स्म sma
ञ्च, च ñca	ण्ड nda	स्स sja
ञ्छ ñcha	ण्ड ndha	ह hma
म्म, म mja	न्त nna	ह hva
म्म ñja	न्ह nha	ह्म hha

The student should know the Roman characters given above as modified for Pāli texts. In Europe and at the 'utta University, Roman characters are used for the printing of Pāli, while Sinhalese, Burmese and

Siamese characters, which are based on the Nāgarī, are used in Ceylon, Burma and Siam respectively for the printing of the Pāli texts. Advanced students are advised to study one of these characters.

## LESSON II (दुतियो पाठो)

### Rules of change

The Pāli language is derived from an old form of the Sanskrit language. When words from the older tongue were corrupted and found currency into the new one, they underwent certain phonetic changes. These rules are given in this lesson for reference. The student should not try to deduce Pāli words from his Sanskrit vocabulary with the help of the rules, as their application is not absolute in all cases, but he can trace the origin of Pāli words with their help. Advanced students may refer to the Wilson Philological lectures by Dr Bhandarkar or a similar treatise on Philology for the scientific theory underlying these working rules.

### § 6 ~ Vowel changes

(1) 'दीर्घत्वं ह्रस्वसंयोगानुस्वारयोः।' "A 'long vowel' is made short when followed by a conjunct consonant or an anuswāra, e.g. मार्ग-मग्ग *m* a way, ईश्वर इस्सर *m* the Lord, कूर्म-कुम्म *m* a turtle, शाला-माल *f* to the school, नदी-नदि *f* to the river, अभि-भु-भुम्भ *m* to the conqueror."

(1-a) When the Anuswāra on short vowels is dropped the latter are lengthened e.g. सिंह-सीह *m* a lion, विंशति-वीमति *f* twenty, दंष्ट्रा-दाठ *f* the jaw.

\* *Exception* A vowel followed by ष्ह is not made short e.g. गुह-गूह *adj* secret, मूढ-मूह *adj* foolish, रुढ-रूह *pp* grown.

(2) ऋ in Sanskrit words is changed to अ, इ or उ in the corresponding Pāli

घृत घत, ■ ghee, कृत-कन pp done, गृह-गह ■ house, मृत-मत pp dead

ऋषि-इसि m a sage ऋद्धि-इद्धि f prosperity, धृति-धिति f courage, मृग-मिग m a beast, a deer

ऋतु-उतु m ■ season, ऋजु-उजु adj straight, ऋषभ-उसभ m an ox, घृषभ-युसभ m an ox

(3) ऐ is changed to ए and औ to ओ शैल-सैल m ■ summit, तैल-सैल ■ oil, वैर-वैर n enmity, कौशाम्बी-कासम्बी f name of a town, गौतम-गोतम m name of a man

(3a) औ is changed to आ गौरव गारव m respect

(4). The vowels in the words पुरुष a man, इषु an arrow, पुस्तक a book etc undergo arbitrary changes and the words are changed into पुरिस m, उसु m, पोत्थक n etc

(5) The visarga ( ) preceded by अ is changed to उ after अ and is dropped after other vowels, e g

बुद्ध —Here the visarga being preceded by अ is changed to उ which being combined with the preceding अ becomes ओ according to rules of Sandhi and we get बुद्धो, the Buddha

बुद्धा, मति, शत्रू become बुद्धा m, मति f talent, मत्स् mother-in-law, the visarga being dropped

### § 7 Consonantal changes

• (6) इ and ए are respectively changed to ऊ and ऌ, ■ ङ, दाडिम दाळिम ■ a pomegranate, गुर-गुळो m a ball, पीडयति पीळयति tortures, बाढम्-बाळहु adv exceedingly

(7) श् and ष् are changed to स् आश-आकास m space, शश-ससो m a hare, शेष-सेस adj remaining, परप-परस adj. cruel

### § 8 Changes regarding conjunct consonants

(8) The first member of a conjunct consonant in a Sanskrit word is dropped in its Pali form and the remaining member is doubled, e g, भुक्ष-भुक्ष eaten, पण-पण a leaf

(9) If the first member of a conjunct consonant so doubled, is the second letter of a class ( यग्ग ), it is changed to the first letter of the same class, and if it is the fourth, it is changed to the third —

■ *g*, अर्थ meaning-अर्थ, according to rule 8 अर्थ-अर्थ, *m* as अ is the 2nd letter of the तवम्, दुग्ध दुग्ध-दुग्ध *n* milk दुग्ध-दुग्ध-दुग्ध *pp* greedy

(10) The remaining member of a conjunct consonant ■ *not* doubled at the beginning of a word, e. *g* स्मरित a mistake-स्मरित *pp* (and not स्मरित) ज्ञानम्-ज्ञान *n* knowledge (not ज्ञान)

Nor is it doubled after a niggahita, ■ *g*, स्वप्न-स्वप्न-स्वप्न, (and not स्वप्न)

This doubling is optional in a compound, e. *g* पञ्चाय सहितो मय्यो or मय्यो wise, नरस्स स्मरित नरस्मरित or नरस्मरित a man's mistake

(11) अ is doubled after न, e. *g* गेयम् *n* a song-गेय, पेयम् *n* a drink-पेय

(12) ' म् न् अ वा ना अन्वाना लोप, द्विषं शेषदेशयो । "

When म्, न्, अ or व् stands as the last member of a conjunct consonant, it is dropped, and the remaining member is doubled (Rule 8 is superseded by this and by the subsequent rule 14) युग्म a pair-युग्म *n* स्मृति-स्मृति *f* recollection (म is not doubled See rule 10) But मरणस्मृति or मरणस्मृति recollection of death नग्न-नग्न *adj* naked, मीम्य सोम्य *adj* mild, अध्वा-अध्वा-अध्वा *m* a road, ध्वंस-ध्वंस *m* destruction

(a) *Exception* — न ह्युक्तानाम्। This change does not take place when म्, न्, अ or व् are combined with ह्, e. *g* मह्य-सह्य *adj* bearable, वह्नि-वह्नि *m* fire, मुहयति मुहयति faints

Mark the inverted position of ह् which does not stand as the first member of a conjunct consonant except in the word ब्राह्मण *m* a Brahman, and ब्रह्म *m* God Brahman

(13) म् is not dropped in the conjunct consonants एम and नम, and न् in मन्, e. *g*, उन्माद्-उन्माद् *m* madness कम्पाय-कम्पाय *adj* spotted जालम्-जालम् *m* a rogue, निम्न निम्न *adj* deep, स्म is either retained or changed to श् e. *g*, तस्मिन् or

तग्नि in it ; उष्मा-उस्मा *m.* heat ; अश्मा-अस्मा *m.* a stone ; भस्म *n.* ashes.

(14) “ सर्वत्र रस्य लोपः । ” *२* whether the initial or final member of a conjunct consonant is dropped and the remaining member is doubled; e. g. मार्ग-मग्ग *m.* the way ; वर्ण-वण्ण *m.* colour ; चक्र-चक्क *n.* a wheel ; दरिद्र-दळिद्द *adj.* poor.

*Exceptions* : आदर्श-आदास्स *m.* a mirror ; दीर्घ-दीर्घ *adj.* long ; शीर्ष-शीस्स *n.* the head.

(15) ये is changed to रिय and the preceding vowel, if long, is made short; e. g. आचार्य-आचरिय *m.* a teacher ; धार्य-धरिय *m.* effort ; भार्या-भरिया *f.* a wife ; सूर्य-सुरिय *m.* the Sun ; आर्य-अरिय, अर्य *m.* a nobleborn person.

(16) हँ is changed to रह ; e. g. अर्हति-अरहति *deserves* ; गर्हति-गरहति *censures* ; अन्तर्हित-अन्तरहित *pp* concealed.

(17) इ is inserted between the two members of a conjunct consonant whose final member is रु ; e. g. बलेरा-बल्लेरु *m.* torture, sin ; मग्न-मिल्ल *pp.* ill ; मग्न-मिल्ल *pp* faded.

(18) Similarly इ is inserted between the two members of the conjunct consonants in the words रपा the string of a bow ; ह्री shame ; रपाय may be ; रप्य a temple ; वज्र a diamond ; कृत् yesterday ; श्री prosperity etc., which are respectively changed to रिया, *verb.* हिरि, *f.* मिया, *verb.* सेतिय, *n.* पत्तिर, *n.* हिरयो, *ind.* मिरि *f.* etc.

**Rules 15 to 18 cover cases of Epenthesis (insertion of a letter in the middle of a word).**

(19) ए in combination with another consonant is changed to ए. सर्व-सव्व-सव्व *adj.* all ; पर्वत-पव्वत्तो *m.* a mountain ; वाग्यम्-वर्य *n.* a poem.

(20) ए, ए, ए, and ए are respectively changed to ए, उ, इ and ए at the beginning and to ए, उ, उ and ए in the middle of words ; e. g. एवाय वाग *m.* clarity ; गृह-गघ *n.* dance ; मद्य-मज्ज *m.* wine ; पुनि-पुनि *f.* splendour ; एतत्त एतत्त *A* meditation ; प्रथमपादम-पटमपादम the first stage of meditation ; एताम्-धाम *n.* strength ; वज्र-वज्ज *n.* a thing.

*Exception* : उद्यान-उत्थान *n.* a garden.

(21) स् and ष् are changed to इ or ह् according to their position in a word e.g., ग्मान्-गान् *n* a place गृहम् गहद् *m* a gentleman बाह-बहद् *n* wood

(22) ध्, झ, स् and ष् are changed to ष्ट् e.g., सत्य-सत्त् *n* truth, आश्चर्ये अश्चरिय *n* wonder यम-यम् *m* a calf, a young one अप्सरा-अप्सरा *f* a nymph

(23) क् स् and झ् are changed to क् or ष् according to their position in a word e.g., शुक्-शुक् *adj* dry स्वध-गन्धो the shoulder, a part क्षान्ति-गन्ति *f* forgiveness, भिक्षु भिक्षु *m* a monk

(a) झ् sometimes changes to छ् or ष्ट् e.g., भुक्ष् भुक्ष् *pp* agitated, इक्षु-उक्षु *n*. sugarcane क्षमा क्षमा *f* the earth (क्षमा *f* forgiveness) क्षण एण *m* a festival, (गण *m* a moment)

(24) स् and ष् are changed to ष or ष् e.g., स्पन्दनम्-स्पन्दनम् *throbbing*, पुष्प-पुष्प *n* a flower

(25) ष्य, ष्य् and झ् are changed to झ् or झ्. e.g., न्यायन-न्यायेन *m* with justice, कन्या-कन्या *f* a girl अरण्ये अरण्ये *n* in a forest ज्ञान-ज्ञान *m* knowledge प्रणवा-प्रणवा *f* with wisdom

Conjunct consonants mentioned in Rules (20) to (25) preceded by the niggahita (—) undergo those changes which they would do at the beginnings of words, e.g., कंथा-कंथा *f* desire धन्या-धन्या *f* a childless lady etc

(26) ञ् is changed to ञ्ह, उग-उग्ह *adj* hot, कृग-कृग्ह *adj* black

Rules 19-26 supersede Rules 8-18

### § 9 Ending consonants

(27) A consonant (represented with a nether stroke as क्, ग् etc) is dropped at the end of a word, e.g., सम्यक्-सम्मा *ind* rightly, भगवान्-भगवा *n* the Blessed One, स्वामिया should be

(a) But the ending म्, and the ending न् or इ of a pronoun are substituted by a niggahita, e.g., बुद्धम्-बुद्ध to a Buddha, कन्याम्-कन्या *f* to a daughter, एतन्-(इ)-एतन् *n* this, that, यन्-(इ)-यन् *n* which etc

(28) The ending *visarga* or *स्* or *र्* preceded by *अ* is changed to *ओ* together with the preceding *अ*, and is dropped when preceded by other vowels = *इ*, सर्वत -सर्वता and in all respects, बुद्धा -बुद्धा *m* Buddhas, रचि -रचि *f* the beauty, भिक्षु -भिक्षु *m* a monk

(29) The ending *द्* of a pronoun or in an *upasarga* and the ending *स्* often reappear when followed by vowels e.g., एत + अहोसि = एतदहोमि this happened, ताव as long + एतथ here = तावदेतथ also तावेतथ, पाता in the morning + एव only = पातरेव, पातोऽव

(30) *स्*, *इ*, *म्*, *त्*, and *द्* are often inserted (a) either as revivals from Sanskrit forms or (b) by analogy to such insertions ~~सकं~~ सकि once + एव only = सकिदेव, पुन again + एव = पुनरेव, पुनदेव, याव upto + अतथ requirement = यावदतथ

### LESSON III ( तत्तियो पाठो )

§ 10 Declension of substantives in Pali is based upon the same in Sanskrit with a few changes There is no dual number and except in the case of substantives ending in *अ* the dative case is the same as the genitive The accusative is the same as nominative except in the declension of substantives ending in *अ* The instrumental plural and ablative plural forms and the nominative, accusative, and vocative plural forms are identical except in nouns ending in *अ*

§ 11 The following are the cases ( विभक्तियो ) with their names in Pali in brackets ( )

The nominative ( पठमा ) denotes the subject and the accusative ( दुतिया ) the object of a sentence The instrumental ( तत्तिया ) denotes the person or thing with or by whom something is performed, and the dative ( चतुर्थी ), the person to whom or for whom something is given or done The ablative ( पंचमी ) shows the starting point The genitive ( छद्दी ) stands for the possessive in English and the

locative (सत्तमी) shows the place (in, on, upon, at, etc )  
The vocative (आएपनं) is used to address persons

### § 12 Masculine nouns ending in अ

Case	Terminations	
	Singular	Plural
Nom	आ	आ
Acc	म्	म्
Instru	एन	एहि, एभि
Dat	आय, स्म	न
Abl	आ, स्मा, स्हा	एहि, एभि
Gen	स्स	न
Loc	ए, स्मि, मिह	एसु
Voc	—, आ	आ

*Note* —Before terminations beginning with vowels, the ending अ of the noun is dropped. The ending म् is changed to a niggahita in the accusative. Before न the preceding अ is changed to आ. Thus we may take the noun बुद्ध (the Enlightened One) and decline it —

Case	बुद्ध	
	Singular	Plural
Nom	बुद्धो	बुद्धा
Acc	बुद्धम्	बुद्धे
Instru	बुद्धेन	बुद्धेहि, बुद्धेभि
Dat	बुद्धाय बुद्धस्म	बुद्धान
Abl	बुद्धा, बुद्धस्मा, बुद्धस्हा	बुद्धेहि, बुद्धेभि
Gen	बुद्धस्स	बुद्धान
Loc	बुद्धे, बुद्धस्मि, बुद्धमिह	बुद्धसु
Voc	बुद्ध बुद्धा	बुद्धा

*Note* —The forms बुद्धो, बुद्धा, बुद्ध, बुद्धेन, बुद्धाय, बुद्धस्म, बुद्धान, बुद्धा, बुद्धे, बुद्धेसु and बुद्ध are from the corresponding Sanskrit बुद्ध, बुद्धा, बुद्धम्, बुद्धेन, बुद्धाय, बुद्धस्य, बुद्धानाम्, बुद्धात्, बुद्धे, बुद्धेषु and बुद्ध. The forms बुद्धे (acc plu), बुद्धस्मा, बुद्धस्हा, बुद्धस्मि, बुद्धमिह are borrowed from pronominal declension. बुद्धेहि seems to be from बुद्धे, बुद्धेभि (from Vedic बुद्धेभि), is



used in poetry बुद्धे (nom sing) and बुद्धासे (nom plu) are rare forms बुद्धासे is a rare form of the nom plural

### § 13 The Padas

In Pali there are both the padas परस्मै and आत्मने as in Sanskrit, but any root may take terminations of either. As a rule, the परस्मै (परस्सपद) is commonly used, the other (अत्तनोपद) being confined to the passive voice and poetry. The student should always conjugate verbs in the परस्सपद unless specifically asked to give the अत्तनोपद forms.

### § 14 The present tense

The terminations of the present tense are the same as those in Sanskrit, except 1st person plural, i.e.,

Person	Singular	Plural
1st	मि	म
2nd	सि	थ
3rd	ति	अस्ति

Before मि and म, the preceding अ is lengthened अ in अस्ति is dropped after other vowels

### § 15 The First Conjugation

The Pāli grammarians represented roots with an ending vowel, as गम, वस etc and not as गम्, वस् etc as in Sanskrit. But the ending अ of a root is dropped when the conjugational sign is added.

अ is the sign of the first conjugation before which the penultimate short and the ending vowel take their गुण

अ has no guna. The guna of इ, ई is ए and of उ, ऊ is ओ. Thus

नी to carry = a root + अ conjugational sign = ने + अ

or भू to be = भ + अ = भो + अ

ए and ओ followed by other vowels are changed to अच् and भच्. Thus

ने + अ = नच् + अ = नय the base of the root

भो + अ = भच् + अ = भव " "

## Conjugate गम (गच्छ) to go.

Person	Singular	Plural
1st	(अहं) गच्छामि (I) go.	(मयं) गच्छाम (we) go.
2nd	(तू) गच्छसि (thou) goest.	(तुम्हें) गच्छथ (you) go.
3rd	(सो, सा, ते) गच्छति (He, she, it) goes.	(ते, ता, तानि) गच्छन्ति (they) go

## Decline like पुद्गल

द्विह्वर a servant	सिंह [सिंह] a lion.
आपात a pit.	मृग [मृग] a deer
पानर a monkey.	धम्म [धम्म] the truth, the religion, the doctrine.
वृक्ष [वृक्ष] a tree.	मच्छर a bedstead, a cot.
पुत्र [पुत्र] a son.	भार a burden
शस्त्र [शस्त्र] a sword.	पर्वत [पर्वत] a mountain.
पश्चामित्र [पश्चामित्र] an enemy.	आचार्य [आचार्य] a teacher.
ग्राम [ग्राम] a village.	प्रश्न [प्रश्न] a question.
भूप a king.	मुसुमार [मुसुमार] a crocodile.
अश्व [अश्व] a horse.	
वर a man.	

## Some roots of the 1st conjugation

खन to dig	सर with अनु [अनु] (अनुसरति) to follow.
हर with वि (विहरति) to live.	नि [नि] (नयति, नेति)* to lie down.
वद with औ (अवदु) to advise	नी (नयति, नेति)* to carry.
जि to conquer.	पत to fall.
कम् with नि (निष्क्रम्) (निष्क्रमति) to start.	पृच्छ [पृच्छ] to ask.
धाव to run.	वाच to beg.
धस to live.	गम (गच्छति)† to go.
खाद् to eat.	

## Indeclinables (अव्ययानि)

न not.	सन्निकं into the presence, near.
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\* अन् and अव् in roots, prefixes and bases are optionally changed to ए and औ respectively.

† The base of गम is गच्छ.

## Exercises for translation

A १ किं करो आवाट खणति । २ वानरा रुक्खेसु विरहन्ति । ३ अहं पुन ओवदामि । ४ सो खग्गेन पच्चामित्तं जयति । ५ सा गामा निक्खमति । ६ भूपानं अस्मा धावन्ति । ७ नरा गामे वसन्ति । ८ सीहा भिगे खादन्ति । ९ एव धम्मं न अनुसरसि । १० तुम्हे मञ्जेके सयय ॥

B 1 (The) servant carries (a) burden 2 He falls from (a) tree 3 (The) king's son has (a) horse\* 4 (The) Buddha advises men 5 (A) lion lives not in (a) village 6 (There) are mountains in (the) forest 7 She asks (the) teacher (a) question † 8 I beg (a) horse of (the) king † 9 (The) crocodile goes into (the) presence of (the) monkey 10 (The) tree falls from (the) mountain in (the) forest

## LESSON IV (चतुर्थो पाठो)

## § 16 Neuter nouns ending in अ

## Terminations

Nom	म्	आ, आनि
Acc	म्	ए, आनि
Voc	—	आ, आनि
Decline षट् a fruit		'
Nom	षट्	फलं फलानि *
Acc	फलं	फले षणानि
Voc	षट्	षण, फलानि

Note that the forms षणं, षण and षणानि are identical with the corresponding Sanskrit forms while षण (n and v plu) and फले are based on the declension of masc nouns ending in अ. The rest of the forms are like those of masc nouns षण (n and v plu) is a Vedic form

\* A horse is of the king's son

† पुच्छ and योच govern two accusatives—the direct object and the indirect.

## § 17 The Second Conjugation

The roots of the second conjugation are not regular \* They are अस् to be, हु [भू] to be, वृ to speak and इ to go. The forms of the present tense of the roots are given below

## अस्

1st	अस्मि, अमि	अस्म अमह
2nd	असि	अस्य
3rd	असि	मस्ति

अह् is sometimes changed to अह्ना अयि [अस्ति] is sometimes used in the plural in sentences showing possession e.g. कमिकर्मणाय तस्मै गोण्डपि नयि। *He has not even oxen for farming.* माम् मे दन्ता अयि। *Friend, I have teeth*

## हु

1st	होमि	होम
2nd	होमि	होष
3rd	होति	हान्ति

## वृ

1st	व्रवीमि, वृमि	व्रवीम, वृम
2nd	व्रवीमि, वृमि	व्रवीष्य, वृष्य
3rd	व्रवाति, वृति	वृरन्ति

## इ

1st	गमि	गम etc
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## § 18 The Fourth Conjugation

The sign of the 4th conjugation is व before which the ending अ of the root is dropped

Rules 12, 20, 22 and 25 of the first lesson are to be applied while making up the base अय, अय, अय, अय, अय and अय, are changed to अय, अय, अय, अय, अय and अय by those rules,

\* As this book is meant for students who have some knowledge of Sanskrit it follows the Sanskrit system with ten conjugations and not the Pali one with seven

while in the case of other conjunct consonants with य as the latter member, the य is dropped and the preceding consonant is doubled. Observe Rule 9 if necessary. ह is changed to ह्ह.

Conjugate the following roots of the 4th conjugation and compare the forms with the corresponding Sanskrit

इध [ कृध्यति ] ( इज्झति ) to flourish

कुध [ कृध्यति ] ( कुज्झति ) to get angry

नत [ नृत्यति ] ( नच्चति ) to dance

नस [ नश्यति ] ( नस्सति ) to perish

पद with नि [ निपद्यते ] ( निपज्झति ) to lie down, with उत् [ उपपद्यति ] to be born, produced, with स [ सपद्यति ] to succeed

कुस [ कृष्यति ] ( कुस्सति ) to touch

बुध [ बुध्यति ] ( बुज्झति ) to understand, know

युध [ युध्यते ] ( युज्झति ) to fight

लुभ [ लुभ्यति ] ( लुब्भति ) to covet

विध [ विध्यति ] ( विहति ) to shoot

मुस [ मुष्यति ] ( मुस्सति ) to dry, wither

हा [ हायति ] to decrease, diminish

### WORDS सह

मोर [ मयूर ] *m* a peacock

उद्यान [ उद्यान ] *n* a garden

मनुस्स [ मण्य ] *m* a man, a person

घर [ गृह ] *n* a house

सुख *n* happiness

नर *m* man

रज [ राज्य ] *n* a kingdom

निदाघ *m* summer

तझाऊ [ तझाग ] *m* a lake

जल *n* water

मच्छ [ मस्य ] *m* a fish

च *ind* and

सत्पुत्तिम [ सत्पुत्त ] *m* a good man, saint

चित्त *n* the mind

कोध [ क्रोध ] *m* anger

नाम *ind* at all

विहार *m* a monastery

पण [ पर्ण ] *n* a leaf

खल *m* a villain

पाप *n* a sin, demerit

लोक *m*. the world, people.

पुण्य [ पुण्य ] *n* a merit

अधिक *adj* more

राग *m* passion, lust

अन्यमन्त्र <i>and</i> with one	ही <i>with</i> <i>hi</i> 4th c. to hale
another, mutually	one-self
यामसि [य] <i>m</i> a wild	शूद्र [शूद्र] <i>m</i> a hunter.
buffalo	शर [शर] <i>m</i> an arrow
पाण्ड [पुण्ड] <i>n</i> a book	वैरि [वैरि] <i>n</i> exertion,
बाळ <i>m</i> a fool, a child	effort
रस <i>1st c</i> to take delight	वेदि <i>m</i> a wise man
इव <i>and</i> like, as if	मद <i>4th c</i> to be intoxicated,
मद्य [मद्य] <i>n</i> wine	to err
पुद् [पुद्] <i>m</i> an old man	विश <i>4th c</i> to sew
श <i>n</i> power, faculty	नीच <i>m</i> a role
पुण [पुण] <i>m</i> a flower	गुण [गुण] <i>m</i> thread
दिन [दिन] <i>m</i> a bird, a	पमाद [प्र] <i>m</i> a mistake
Brahman	दूरे <i>in</i> far
यदा यदा <i>when then</i>	द्वि <i>4th c</i> to play, gamble
	अव [अव] <i>m</i> a die

## Exercises

I १ मोक्षे भूयस्व उच्यते नमति । २ अनुष्ठा घरे गुणेन निपजति । ३ पुद्गे भवाने न पुम्पति । ४ पुद्गे पर्याप्तितम रणे सुखम् । ५ निदोषे नमके जने मुम्पति, मन्त्रा न मन्त्रि । ६ मापुमिन्म विरो क्रोधो नाम न उच्यति । ७ विहारे स्त्र्यास्मि पन्त्रानि न मन्त्रि । ८ गन्धो पापेहि न मपजति । ९ मोक्षे पुम्पेहि शान्ति मपिहानि । १० पुद्गल घन रागो न पुम्पति । ११ पर्याप्तितम भवत्पन्त्र पुम्पति पन्त्रादिसा इव । १२ पन्त्रिता पोम्पके\* रमन्ति याल इव मने । १३ पुद्गल पन्त्रानि वापन्ति । १४ पुम्पन्त्रा कन्त्रानि उच्यन्त्रम् । १५ दिना पन्त्रेसु निर्वपन्ति ॥

II 1 The hunter shoots the bird with an arrow  
2 When religion decreases, then Buddha is born 3 The

\* The name of the object of anger or of I will is put in the dative, while that of the object of joy love or any good for it is put in the locative case

† Then met to

‡ Articles (the, a an) are to be left out while translating from English into Pali

exertion of the wise succeeds 4 You are intoxicated with wine 5 We sew (our) robes with thread 6 They understand the Buddha's doctrine 7 He touches the flowers with (his) hands through (by) mistake 8 The garden is far from the house 9 Men covet wealth and play with dice with one another 10 She gets angry with (her) sons

## LESSON V (पञ्चमो पाठो)

### § 19 Feminine nouns ending in आ

#### Terminations

Nom	—	—, यो
Acc	म्	—, यो
Inst Ab	य	हि, मि
Dat Gen	य	न
Loc	य, य	सु
Voc	ए	—, यो

कञ्जा [ कन्या ] a daughter, a girl

Nom	कञ्जा	कञ्जा, कञ्जायो
Acc	कञ्जम्	" "
Inst	कञ्जाय	कञ्जाहि, कञ्जाभि
Dat	"	कञ्जान
Abl	"	*कञ्जाहि कञ्जाभि
Gen	"	कञ्जान
Loc	कञ्जाय, कञ्जाय	कञ्जासु
Voc	कञ्जे	* कञ्जा, कञ्जायो

The forms कञ्जं, कञ्जाय and कञ्जे of the singular are derived from कन्याम्, कन्यायाम् and कन्ये, while कञ्जा (plural), कञ्जाहि-भि, कञ्जान and कञ्जासु come from कन्या कन्याभि, कन्यानाम् and कन्यासु in Sanskrit यो of the nom plural is borrowed from यो of nouns ending in इ or ई

## § 20 The Sixth Conjugation

The sign of the 6th conjugation is अ like that of the 1st, but there is no guna in the 6th. The following are the principal roots of this conjugation —

विर with आ (आकिरति) to scatter

खिप [क्षिप्] (खिपति) to throw, with उम् to lift up, with नि to place, with से to close, shorten (उक्खिपति, निक्खिपति, सखिपति)

तुद (तुदति) to torture

दिस [दिश] with उप (उपदिशति) to advise

रह (रहति) with आ to mount, with ओ to dismount

विस with प [प्रविश] (पविसति) to enter

## § 21 The Seventh Conjugation

In conjugating the roots of this class, the base is made up by putting an anuswāra between the two syllables of the root and by affixing अ to it as in the preceding class

**General Rule** —An anuswāra followed by any of the consonants from क to म, is optionally changed to the nasal of the class by a consonant of which the anuswāra is followed

The following list gives the more important roots of the 7th conjugation

क्षुष (क्षुष्यति) to kiss

छिद (छिन्दति) to cut

भिद (भिन्दति) to break

भुज (भुज्यति) to eat enjoy

मुच (मुच्यति) to release

युज (युज्यति) to join

रुध (रुध्यति) to hinder

लिष (लिप्यति) to smear

विद (विन्दति) to get, acquire

सिच (सिच्यति) to sprinkle,

with अम्बि to crown

हिस (हिसति) to hurt, torture



## § 22 Use of Adjectives

(a) Adjectives agree with the qualified nouns in gender, number and case, and are generally put before the nouns मधुरो सरो a sweet voice, मधुरेन सहेन, मधुरेण सरेसु etc

(b) Adjectives ending in अ in the masc form their feminine base by the addition of आ to the final vowel. They are then declined like कञ्जा, e g, बाला foolish, तरणा young, दीया long etc from बाल, तरण, दीव etc. Sometimes ई is also added to the masc forms to make the feminine base, as तरणी, सुन्दरी etc

(c) Adjectives may be prefixed to the qualified nouns making कर्मधारय compounds, e g मधुरसरो (=मधुरा सरो), फहसकञ्जा (= फहसा कञ्जा) a harsh girl, सच्चवचनेन (=सच्चेन वचनेन) by true speech etc

## WORDS सहा

अस्तसाला [अश्वशाला] *f* a stable  
 देवता *f* goddess, deity  
 मङ्गल *adj* auspicious  
 पजा [पञ्चा] *f* the people, the subject  
 राजपुत्र [रा] *m* a king's son, prince  
 अया *f* a she goat, sheep  
 हु, हुं *ind* (termination of the infinitive) to  
 गीवा [ग्रीवा] *f* neck  
 गङ्गा, यमुना *f* names of rivers  
 जल *n* water  
 माला *f*. a garland

सुभ [शुभ] *1st c* to look beautiful  
 धेर [स्वधिर] *m* an elderly monk  
 तण्हा [तृष्णा] *f* thirst, greed  
 मूल *n* root, source  
 धैतिय [धैत्य] *n* a temple, shrine  
 अङ्गन *n* a yard  
 गोमय *m* cowdung  
 पुट [पुष्ट] *adj* fat  
 वारण *m* an elephant  
 सेण्डा [शुण्डा] *f* the trunk  
 समण [थमण] *m* an ascetic  
 मय [ययम्] *pron* we  
 महाराज *m* a great king

धम्मराज <i>m</i> The Lord of the Doctrine, Buddha	भरिया [भार्या] <i>f</i> wife
सावक [था°] <i>m</i> = pupil, disciple	वट्ट [काष्ठ] <i>n</i> a stick
तव <i>pron</i> thy, thine	पुञ्जकम्म [पुण्यकम्म] = merito- rious action
एव <i>ind</i> only, same	पूजा <i>f</i> worship
अनुकम्पा <i>f</i> compassion	मेस [मास] <i>n</i> flesh
जम्बुदीप [°द्वीप] <i>m</i> India	सुखर [शुष्क] <i>adj</i> dry
इध, इह <i>ind</i> here	शाखा [शाखा] <i>f</i> = branch
आगत <i>adj</i> come, arrived	सेना <i>f</i> army
	विबुल <i>adj</i> much

A. १ अस्सा अस्सवाल पविसन्ति । २ देवतायो मङ्गलरक्ख आरु-  
हन्ति । ३ एजा राजपुत्त रज्जे अभिसिञ्चति । ४ अजा एण्णानि भुञ्जिनु गोव  
उक्खिपन्ति । ५ ते गङ्गाय जलेन पुप्फानि सिञ्चति । ६ नरा विरियेन पुञ्जं  
विन्दन्ति । ७ यमुना पुप्फान् मालाहि सोभति । ८ येरो तण्हाय मूळ  
छिन्दति । ९ कप्पा वेत्तियस्स अङ्गन गोमयेन लिम्पति । १० पुट्ठो वारणो  
सोण्हाय यमुनाय जल आकिरति ।

✓११ समणा मय महाराज, धम्मराजस्स सावका ।

नवेव \* अनुकम्पाय जम्बुदीपा इधागताः ॥

B 1 Bhadda's wife breaks a stick 2 The king re-  
leases the monkey with compassion 3 He joins sweet  
words with meritorious actions 4 She goes to the temple  
with garlands of flowers for worship 5 O Goddess, why  
do you hurt the people? 6 Men torture she-goats for  
flesh (Use Dat) 7 I cut dry branches of the trees  
8 You throw arrows at the enemy's army 9 Thou  
cuttest the neck of the peacock 10 We acquire much  
merit by the worship of Buddha

\* तव + एव. अ + ए = ए अ + इ = ए.

† इध + आगता Mark that अ or आ combined with either अ or  
आ = आ A vowel (short or long) combined with the same vowel  
(short or long) = the same vowel (long)

## LESSON VI (छटो पाठो)

§ 23. Masculine nouns ending in इ and उ

### Terminations

Nom Voc	—	—, ओ
Acc	म्	—, ओ
Instr	ना	हि, मि
Dat Gen	स्स, नो	नं
Abl	ना, स्मा, ग्हा	हि, मि
Loc	स्मि, मिह	तु

*Note*—The ending vowel is lengthened before all the plural terminations except the Locative where the lengthening is optional. The ending vowel takes its guna before ओ (*e.g.* भिक्खु + ओ = भिक्खो + ओ = भिक्खव् + आ = भिक्खवो, अग्नि + ओ = अग्ने + ओ = अग्न्य् + ओ = अग्नयो). The ending इ optionally takes its guna in the Vocative Singular.

### अग्नि [अग्नि] Fire

	<i>Sing</i>	<i>Pla</i>
Nom	अग्नि	अग्नी, अग्नयो
Acc	अग्नि	
Instr	अग्निना	अग्नीहि-भि
Dat	अग्निस्स-नो	अग्नीनं
Abl	अग्निना-स्मा-ग्हा	अग्नीहि-भि
Gen	अग्निस्स-नो	अग्नीनं
Loc	अग्निस्मि मिह	अग्निस्सु, अग्नीस्सु
Voc	अग्नि, अग्ने	अग्नी, अग्नयो

☞ The form अग्नि, अग्नि, अग्निना and अग्ने of the singular come from अग्नि, अग्निम्, अग्निना and अग्ने.

All the plural forms are taken from Sanskrit with slight changes.

	भिक्षु [ भिक्षु ] a monk	
N V	भिक्षु	भिक्षू, भिक्षवो
Acc	भिक्षुं	" "
Inst	भिक्षुना	भिक्षूहि-भि
D G.	भिक्षुस्म नो	भिक्षून्
Abl.	भिक्षुना-भ्या-म्हा	भिक्षूहि-भि
Loc	भिक्षुस्थि-मिह	भिक्षुसु, भिक्षुषु

The forms भिक्षु, भिक्षु, भिक्षुना, भिक्षू, भिक्षवो, भिक्षूहि-भि, भिक्षून्, भिक्षु(वत्)सु are from भिक्षु, भिक्षुम्, भिक्षुणा, भिक्षू, भिक्षव, भिक्षुभि, भिक्षुणास् and भिक्षुषु. The termination स्प् is borrowed from nouns ending in भ, स्मा, स्हा, स्मि and मिह are taken from pronominal declension.

#### § 24 The Tenth Conjugation

The sign of the 10th conjugation is अय, optionally changed to ए, before which the penultimate short and the ending vowel (the last except अ) take their vuddhi.

The vuddhi of अ is आ, of इ, ई is ए [ऐ] and of उ, ऊ is ओ [औ]. ए and ओ obtained from vuddhi are changed to आए and आओ when followed by dissimilar vowels, (because these ए and ओ are substitutes for Sanskrit ऐ and औ).

The vuddhi does not take place when the penultimate short vowel is followed by a conjunct consonant and in the case of the roots कथ to tell, गण to count and रच to arrange.

#### Conjugate कथ

1st per	कथयामि, कथेमि	कथयाम, कथेम
2nd "	कथयसि, कथेसि	कथयथ, कथेथ
3rd "	कथयति, कथेति	कथयन्ति, कथेन्ति

#### § 25. The Numeral द्वि (two)

The numeral द्वि is declined only in the plural and alike in all genders. It may be used as an adjective.

N Ac. द्वे, In. Ab द्वौहि, द्वौमि, D G द्वौ, Loc. द्वौसु, द्वौषु.

The forms दुवे, दुवेहि-भि, दुविच, and दुवेसु are found in poetry.

## WORDS सदा

पट्ट <i>adj</i> skilful	युज्ज with उ (उय्योजेति) <i>10th c</i> to dismiss
मणि <i>m</i> a jewel	पाल <i>10th c</i> to protect
निधि <i>m</i> a store	कपि <i>m</i> a monkey. •
अज्ज [अर्ज] <i>10th c</i> to earn	चुर <i>10th c</i> to steal
कवि <i>m</i> a poet	ओ <i>vocative particle</i> Oh, hallo !
भिक्षु [भिक्षु] <i>m</i> a monk, a priest	इसि [ऋषि] <i>m</i> a sage
गुण <i>m</i> a virtue, a merit	कस्मा <i>ind</i> why ?
वण्ण [वर्ण] <i>10th c</i> to des- cribe, praise	कथा <i>f</i> a story
यज्जि <i>m</i> an oblation, offering	वस्त्र [वस्त्र] <i>n</i> a garment
छट्ठ [छट्ठ] <i>10th c</i> to leave	कप्प [कल्प्] <i>10th c</i> to equip, to make
नरपति <i>m</i> (नरानं पति) a king	अन्तेवासिक <i>m</i> a pupil an apprentice
मन्त [मन्त] <i>10th c</i> with आ to address, call	इदानीं दानि [इदानीम्] <i>ind</i> now
हंसपोतिका <i>f</i> (हंसस्य पोतिका) a gosling	भज्ज <i>10th c</i> to divide, to cut
पिय [प्रिय] <i>adj</i> beloved, dear	समं <i>ind</i> equally
पति <i>m</i> a lord, husband	रासि [राशि] <i>m</i> a heap
वर [वृ] <i>10th c</i> to choose with नि to prohibit	धन <i>n</i> wealth
सेनापति <i>m</i> (सेनाय पति) a gene- ral	पण्डित <i>adj</i> wise, <i>m</i> a wise man
सेना <i>f</i> an army	वस्त्र (वस्त्र) <i>n</i> a garment, cloth
असि <i>m</i> a sword	विरिय [वीर्य] <i>n</i> exertion, effort
गण <i>10th c</i> to count	दह <i>1st c</i> to burn
उच्चु [इक्षु] <i>n</i> a sugarcane	पारिम <i>adj</i> yonder
रस <i>m</i> taste, juice	तीर <i>n</i> bank
विद <i>10th c</i> to know, ex- perience, acknowledge	सेतु <i>m</i> a bridge
घत [घृत] <i>n</i> ghee	वधु <i>m</i> a brother
सत्तु [शत्रु] <i>m</i> an enemy	अयं <i>m f pron</i> this
	सेह [श्रेष्ठ] <i>adj</i> best

पथ्य [पार्थ] 10th c to aspire for	य and and
निच्चाण [निर्वाण] n salvation, emancipation, nirvāṇa	वल्गय m a gram
मुमुमार [मुमु०] m a crocodile	सा f pron she
	गन्ध [गन्ध] 10th c to wreath

A १ पटवो पुरिसा मणाल निधि अजेन्ति । २ कवि भिक्षून् गुणे यणेति । ३ ब्राह्मणो वल्गयो तत्काके छद्दुयति । ४ नरपति भिक्षू भामन्तेति । ५ हसपोतिका विष पात पातेति । ६ सेनापति सेनाय अर्था गणेति । ७ गुम्हे उरुद्वल रम वेदयथ । ८ अग्निस्मिं घट छद्दुवामि । ९ अइ मम सत्तु उट्ठोजेमि । १० नरपति पञ्चा चम्मेन पांलयति । ११ वपयो उट्ठपानग्हा कलानि चोरेन्ति । १२ ओ इसयो गुम्हे कस्मा शुद्धस्म गुणे न यणेथ । १३ एव द्विज कपीन कय न यथेसि । १४ अग्ने अस्म कप्पेम । १५ आचरियो अन्तेवासिके पापग्हा निवारयति ॥

B 1 I count my jewels now 2 You equip the king's horse 3 Bodhisatta divides equally the heap of wealth 4 Wise men do not praise wealth 5 Sages protect the Duty (धम्म) with exertion 6 O Fire! why do you burn my friend's house? 7 He goes to the yonder bank by the bridge 8 My brother cuts (down) the enemy with the sword 9 This is the best of the swords (use Gen or Loc) 10 The monkeys throw the grams (away) 11 She wreathes a garland of flowers 12 A monk aspires for nibbāna 13 Two monks are coming (= come) from the bridge 14 Monkeys lie down on branches of trees 15 He tells the story of the monkey and\* the crocodile

## LESSON VII (सचमो पाठो)

§ 26 Neuter nouns ending in इ and उ

Terminations

	Sing	Pla
Nom V	—	—, नि
Acc	म्	—, नि

\* Put च after the last word or after each of the connected words

The rest like masculine The ending vowel is lengthened in the Plural, the lengthening being optional in the Locative

अट्ठि [ अस्थि ] a bone

Nom	अट्ठि	} अट्ठो, अट्ठीनि "
Acc	अट्ठि	
Voc	अट्ठि	

The rest like अग्नि (§ 23)

आयु [ आयुस् ] age, life

Nom V	आयु	आयू, आयूनि
Acc	आयु	आयू, आयूनि

• The rest like निम्बु (§ 23)

## § 27 Prepositions and Indeclinables

All the prepositions except टप्पेया पिरयु नमो, पिना and a few others, whose position is optional, are placed *after* the nouns. Prepositions govern their objects in different cases as indicated below —

(a) The accusative याव (यावद् before vowels optionally) until, आरम्भ, उद्दिश्य, निस्साय, सम्प्राय, पश्चि with reference to, about, धि, पिरयु lie upon !

(b) The instrumental अने enough of, कि what is the use of? (interrogatively), यद्धि it is proper for, मया it is possible for, मद्दि, मद् with The adjectives सम and मद्दिस् (like) also govern this case

(c) नमो (hail to, a bow to) governs the dative

(d) पद्माय (from) governs the ablative, याव is used with the ablative optionally, पिना (without) governs the accusative, the instrumental or the ablative

(e) The genitive अपा under, अग्ने, अग्नि in, among उर्ध्व, उपरि on, upon, above, आर्ध्व on this side, पार्श्व beyond, अधो below, under, यद्धि

§ 28 इम is added to adverbs to form adjectives from them, e.g. हेहिम nether, अंतरिम hither, पारिम yonder, etc from हेहा, ओर, पार etc

### § 29 The First Personal Pronoun

अह [अरमद्] I

Similar in all genders

Nom	अह	मय, अमहे, नो
Acc	मे, मम	अमहारं, अमहे, नो
Inst	मया, मे, म्	अमहेहि-मि, नो
D G	मम, मय्य, अमह, ममं, मे	अमहारं, अस्मारं, नो
Abl	मया, मे	अमहेहि मि, नो
Loc	मयि	अमहेसु

N B The forms मे and नो are not used at the beginning of a sentence, as मम पुनो आगच्छति or पुनो मे आगच्छति

### § 30 The Numeral ति [त्रि] three Plural only All genders

ति	Nom Acc	Inst Ab	D G	Loc
Masculine	तयो	तीहि, तीभि	{ तिण तिण्य	तीसु
Neuter	तीणि			
Feminine	तिस्तो		तिम्यद्य तिम्य	

### WORDS अह

मार *m* the Evil Spirit  
काक *m* a crow  
करुह *m* = quarrel, dispute  
मधु *m* honey  
दधि *n* curds  
दारु *n* fuel, firewood  
अथ [अर्थ] *m* use, requirement (with instrumental of the object required)

तत्र *and* there  
एक *pron* one  
खर [खार] *m* a hare  
तालमल्ल *m* a cluster of palms  
पर्याह [पर्यहम्] *and* daily  
वक्र *m* a crane  
चक्रु [चक्रु] *n* an eye





१५ अल ण्तेहि अग्नेहि जम्बूहि पनसेहि च ।

यानि पार समुद्रस्य, चर मय्य उदुम्बरो ॥

१६ अच्चाधितस्य किं भेसज्जेन ?—मि IV 1 67

*B* 1 He tells me a story 2 The ram breaks the thigh of the ascetic 3 (There) is a serpent in the fuel 4 The fruit falls on the hare's head 5 Hares do not eat (any thing) except grass 6 What is the use of a bow without arrows? 7 Honey is sweet and curd is sour 8 The water of the sea is salt 9 Green jambu fruits are bitter 10 We bring fuel and grass from the forest below 11 Fools throw away their life in frivolity 12 They sprinkle the king with water from three conch-shells 13 (There) are two or\* three ascetics in the monastery 14 A fool's beard grows but not his intellect 15 He throws dust into my eye

## LESSON VIII ( अष्टमो पाठो )

§ 31 Feminine Nouns ending in इ and उ

### Terminations

	Sing	Plu
Nom Voc	—	—, यो
Acc	म्	—, य
Inst Abl	या	हि, मि
D G	या	न
Loc	या, य	सु

*Rule* —The ending vowel is lengthened before all the plural terminations except सु—where the lengthening is optional—and before यो

भूमि the Earth, ground

N V	भूमि	भूमी, भूमियो
Acc	भूमि	
Inst Abl	भूमिया	भूमीहि, भूमीमि

\* Use वा like च (दे तयो वा or दे वा तयो वा)

D G	भूमिया	भूमीन
Loc	भूमिया, भूमिय	भूमिसु भूमीसु
	धेनु A cow	
N V	धेनु	धेनू, धेनुयो
Acc	धेनु	
Inst Ab	धेनुया	धेनूहि-भि
D G		धेनून
Loc	धेनुया, धेनुय	धेनुसु धेनूसु

§ 32 उपसग्गा or prefixes are put before verbs and substantives to modify their sense. They are from Sanskrit and the form of the Pāli verb or substantive with the उपसग्गा prefixed is determined by the corresponding Sanskrit form. The following is a list of the more common upasaggas —

अति (trans) beyond अतिवृत्ति he transgresses

अधि over, above, upon अधिगच्छति he goes over (acquires, grasps)

अनु after अनुसरति he follows, अनुस्सरति [अनुस्म°] he remembers

अप away (dis-) अपनी to remove, अपमन्यति he insults, अपचायति he worships

अभि towards अभिमुख with one's face towards

अव, ओ (de) down ओतरति he descends

आ until, upto आगच्छामि I come आहरामि I bring

उ\* [उत्] changed to उद् before vowels, up उप्पतति he jumps up उत्तरति he ascends

उप near, nearly उपसंक्रममि you approach, उपराता a

Viceroy नि down निर्मादति he sits down, निपतति falls down

निर् away, not निम्माच्छति he goes away, निम्मस्सिक [निर्मस्सिक] fly less

\* Consonants preceded by उद् and निर् undergo changes described

नी out नीहरति he takes out

प्र [pro प्र] changed to प् after vowels, forth, chief  
प्रयाति he starts, प्रज्वलति [प्रज्ज<sup>०</sup>] shines forth, blazes, प्रयादो  
a theory, hypothesis

प्रति, पति [re प्रति] This is changed to प्यति, प्यति after  
vowels and to पच् before dissimilar vowels, in return  
प्रत्यागच्छति comes back, प्रतिपुच्छति asks in return, प्रतिक्षेपे  
[प्रतिक्षेप] refusal

परा opposite पराजयति defeats, परब्रूमति [पराब्रूमते]  
strives, endeavours

परि (Peri) surrounding Often changed to पलि or पळि  
परिवेष्टेति wraps round, परिधावति runs about

वि (dis-) apart विवादो a quarrel विवसन्ति live sepa-  
rately वि may denote distinctness as in विहरति lives

सं (con-), together संवादो a conversation, संवसन्ति live  
together

§ 33 The prefixes are often combined e. g. , वि + आ +  
करोति (व्याकरोति, व्याकरोति) he explains, अवि + आ + वसति  
(अवसथसति) he lives, सं + उच् + आ + चरति (समुदाचरति) ad-  
dresses or practises In combining the prefixes, apply  
rules under § 8

### § 34 The Second Personal Pronoun

तुम्ह [तुम्हद्] m / n Thou, you

	Sing	Plu
Nom	तू, तुव	तुम्हे, यो
Acc	तू, तुव, ते, तव	तुम्हे, यो
I Abl	तया, त्वया, ते	तुम्हेहि-भि, यो
D G	तव, तुम्ह, तुम्ह, ते	तुम्हाक, यो
Loc	त्वयि, तयि	तुम्हंसु

N. B The forms ते and यो are not used at the begin-  
ning of sentences धेनु यो अलि (and not यो धेनु अलि)

§ 35 The Numeral चतु [चतुर], four, is declined in  
the plural only

चतु	Nom Acc	Inst Abl	Dat Gen	Loc.
Masculine	चत्तारो	{ चत्तहि चत्तभि, चत्तुभि	चत्तुधं	{ चत्तसु
Feminine	चत्तरो		चत्तस्सध	
Neuter	चत्तारि		चत्तुधं	

## WORDS महा

रज्जु *f* = ropeबन्ध [बन्धति] *1st* = to bind,  
to tieयागु [यबागु] *f* gruelसक्खरा [शर्करा] *f* sugarसकुण [शकुन] *m* a birdवेग *m* speedतुट्ठि [तुट्ठि] *f* joy satisfactionछवि *f* the skin, complexionकण्ठि [कान्ति] *f* brightnessहा with [परि] *4th* = to de-  
creaseखत्तिय [क्षत्रिय] *m* a Kshatriyaपसेसनीय *adj* Praiseworthyदिस *10th* *e* to preachपीति [प्रीति] *f* love, joyसुवण्ण [सुव] *n* goldसब्बा *pron fem* allधातु *f* a metalजाति *f* birthनापि (न + अपि) *and* neitherवसल [वृषल] *m* an outcastउभो [उभौ] *pron* bothपकति [प्रकृति] *f* natureचुत [च्युत] *adj* degradedदिस *1st e* (पस्सति, दक्खति,  
दिक्खति) to seeकाम *m* a sensual pleasureरति *f* delightभास [भाप्] *1st e* to speak,  
talkउदेन [उदयन] *name of a king*बरेणु *f* an elephantessवण्णु [वणु] *f* sandविज्जु [विद्युत्] *f* lightningविय [इव] *and* likeभिक्षुणी [भिक्षुणी] *f* a nunअरियसस [आर्यसस्य] *n* a noble  
truthकासु *f* a pitपिण्डु [पिण्ड] *f* a kind of  
creeper

यस [यशस्] = fame

लाम *m* acquisition (यसल्लभं =  
यसस्स लाम)या *f pron* whichवुत्ति [वृत्ति] *f* maintenanceविनिषात *m* degradationअधम्मचरण *n* not acting  
piously

चाग *m* charity  
 यस्सेते (यस्स whose + एते  
 these) [monkeys  
 चानरिन्द [रेन्द्र] *m* a lord of  
 यथा *and* as  
 धिति [धति] *f* courage  
 दिद्ध *n* a difficult y  
 सो *pro* he  
 धर 10th *n* to hold, catch  
 दण्डक *m* a stick  
 कोटि *f* the end  
 गति *f* motion gait  
 मन्द *adj* (*f* मन्दा) slow  
 मुदि [मुदि] *f* purification  
 सन्ति [शान्ति] *f* peace

रात्रि [रात्रि] *f* night  
 वैज्ज [वैज] *m* a physician  
 नय्यु *f* the nose  
 सुसिर *n* hollow  
 धूलि *f* dust  
 केलि [केलि] *f* amusement,  
 sport  
 ससि [ससि] *f* strength  
 स्रवि *f* splendour  
 दिसा [दिशा] *f* a quarter  
 भासाह [आपाह] *m* name of  
 a month  
 निन्न [निन्न] *adj* deep  
 हनु *f* the jaw  
 दह [दह] *adj* strong

A १ च खल्लुया धेनु बन्धन्ति । २ तुम्हे चागुय सस्सर खियध ।  
 ३ सवण्णा कोण भूमिय निपतन्ति । ४ सप्पुरिसा तुद्धिया अभ्जमज्ज  
 यवमन्ति । ५ छविद्या कन्ति परिहायति । ६ एत्थियकज्जाय चित्ते गोतमस्मि  
 पीति जाता । ७ सुवण्ण सय्यासु घातुसु सेह । ८ न जातिया ब्राह्मणां  
 होति नापि वसली । ९ उभो पकतिया खुता, उभो धम्मं पससन्ति ।  
 १० कामेसु रति न पससनीया, धम्मे रतिया गुण भासन्ति । ११ उद्वेगस्स  
 करेणु वण्णुय विज्जु यिय धावति । १२ बुद्धो भिक्खुणीन भिक्खून् च  
 चत्तारि अरियसखाजि देसेति । १३ असस्से कासूमु विवगुयो जाता ।

१४ धिराथु त वसलाभ धनलाभ च ब्राह्मण ।

या वुत्ति विनिपात्तेन अधम्मचरणेन वा ॥

१५ यस्सेते चतुरो धम्मा चानरिन्द यथा तप ।

सस्व धम्मो धिति चागो दिद्ध सो अतिवचन्ति ॥

B 1 The crows hold the stick by the end 2 The  
 gait of the cow is slow 3 A crocodile used to live† in  
 the Ganges 4 By the purification of the mind sages get

† The habitual past tense is expressed by using forms of the present tense

peace 5 The elephantess goes upto ( याव ) Sāvattṭhi in four nights 6 The physician wraps your nose with cloth 7 A serpent takes out (its) head from the hollow 8 The girls throw dust at one another for amusement 9 You remember the strength of the lord of monkeys 10 The splendour of the Doctrine shines forth in the four quarters 11 Men eat the fruit of the piyangu in Āsālha 12 You strive for the acquisition of wealth 13 The cow jumps up from the ground 14 The elephantess ascends from the deep pit 15 The jaws of a crocodile are strong

## LESSON IX ( नमो पाठो )

§ 36 Feminine Nouns ending in ई and ऊ

The terminations for the inflexion of feminine nouns ending in ई and ऊ are the same as in § 31 The ending vowel is shortened before terminations beginning with य and in the vocative singular

दासी a maidservant

	Sing	Plu
Nom	दासी	दासी, दासियो
Acc	दासि	दासी दासियो
Inst Abl	दासिया	दामीहि, दासीभि
D G	दासिया	दासीने
Loc	दामिया, दामिये	दासीसु
Voc	दामि	दासी, दामियो

जम्बू the roseapple tree

	Sing	Plu
Nom	जम्बू	जम्बू, जम्बुया
Acc	जम्बु	जम्बू, जम्बुयो
Inst Abl	जम्बुया	जम्बुहि-भि
D G	जम्बुया	जम्बूने
Loc	जम्बुया ये	जम्बुसु
Voc	जम्बु	जम्बू, जम्बुयो

Decline like जम्बू.—जम्बू *f.* an army, पाद *f.* a shoe; भू *f.* the Earth; ययू *f.* a young lady, a bride, मत्सू *f.* [ययू] a mother-in-law; etc.

### § 37. The Imperative Mood

This mood is used to express command, prayer, advice or wish. The following terminations are used after the conjugational base of a verb —

	<i>Sing</i>	<i>Plu</i>
1st per.	मि	म
2nd per	—, हि	थ
3rd per.	तु	मन्तु

The preceding अ is lengthened before मि, म, and हि. The termination हि is necessary after ए and is necessarily dropped after अय of the 10th c. and the causal forms of verbs

#### कुप (4th c ) to be angry

1st per.	कुप्तामि	कुप्ताम
2nd per	कुप्स, कुप्साहि	कुप्सथ
3rd per.	कुप्सतु	कुप्सन्तु

#### चुर (10th c ) to steal

1st per.	चोरेमि, चोरया मि	चोरेम, चोरयाम
2nd per.	चोरेहि, चोरय	चोरेथ, चोरयथ
3rd per.	चोरेतु, चोरयतु	चोरेन्तु, चोरयन्तु

(a) The हि of the Imperative is necessary after monosyllabic bases, e. g. एहि, याहि, होहि etc. from ई to go, या to go, हु to be etc.

§ 38. Imperative forms of the verbs of the second conjugation are given below. The forms of the first person are the same as those of the present tense (§17).

#### अस to be

2nd per.	आहि	अथ
3rd per.	अथु	सन्तु



हु to be

	<i>Sing.</i>	<i>Plā.</i>
2nd per.	होहि	होथ
3rd per.	होतु	होन्तु

धू to speak

2nd per.	धवीहि, धूहि	धवीथ, धूथ
3rd per.	धवीतु, धूतु	धुवन्तु

इ to go, like हु to be.

## § 39. The Attanopada

Attanopadi forms are sometimes used in the Present tense and Imperative mood. They are indicated here for recognition only. The following are the Attanopadi terminations of the Present tense :—

1st per.	ए	इहे, इहसे
2nd per.	से	इहे
3rd per.	ते	अन्ते

The corresponding terminations of the Imperative are :—

1st per.	ए	इहे, इहसे
2nd per.	इसु	इहो
3rd per.	तं	अन्तं

Most of these forms are rare and archaic.

§ 40. The Third Personal Pronouns (*m*)त [तद्] *m. he*

Nom.	सो	ते, ने
Acc.	तं, नं	ते, ने
Inst.	तेन, नेन	तेहि-भि, नेहि-भि
D. G.	तस्स, नस्स	तेयं, तेयानं, नेयं, नेयानं
Ab.	तस्मा-इहा, नस्मा-इहा	तेहि-भि, नेहि-भि
Loc.	तांस्म-इहि, नांस्म-इहि	तेसु-नेसु

## § 41 Declension of the numeral पञ्च (five)

It is declined only in the plural in all genders alike,

as :—

Nom Ac	पञ्च
I Ab	पञ्चहि, पञ्चभि
D G	पञ्चसु
Loc	पञ्चसु

## WORDS सह

मा (prohibitive participle)	कर्मिवा having ploughed
Don't	साधु ind well yes
भी (भायति 10th c) to fear	सदा ind always
to be afraid	अपमाद (अ not + पमाद ne-
चिन्त 10th c to think, to be	gligence) m wariness
anxious	कुन्हा [स्तुपा] f a daughter-
इतोनिदान adj arising from	in-law
this cause	नदी f river.
भय n fear	हर 1st c with प to strike
गन्तु (inf of गम) to go.	देवी f a queen
इच्छ 1st c to wish	अतमन adj satisfied
रथ m a chariot	राहुल, भानन्द names of men
युग (causal योजेति, योजयति)	जनक m a father
to yoke	दायम्न [दायाप] n inheri-
पापक adj sinful	tance
धम्म [धर्म] m quality, nature	पात्रि, पात्रा f a bowl, vessel
हात ind O father! O boy!	दुष्पी [दुर्पी] f a spoon, ladle
(a term of address for	पाणातिपात [पा] m destruc-
males)	tion of life
अपि (often contracted to	रस 1st m with वि to
अपि or पि) also, too	abstain
समण (अ) m an ascetic, a	शिपं [शिप्य] ind quickly,
sadhu	at once
रुम 1st c to plough	अदिष्ट [अदृष्ट] n theft
रुप 1st c to sow	यम 10th c. with परि m
रुपा (often preceded by इ)	avoid
termination of the gerund	मद्य [मद्य] m a drunkard.

भग *1st c* to speak  
 दार *m* wife  
 मुसा [मृषा] *ind* lie, false  
 सक [स्वक] *adj* one's own  
 रक्ख [रु] *1st c* to observe  
 सील [शील] *n* a command  
 ment  
 किंनु *ind* why?  
 भय *n* भीति *f* fear  
 पला *4th c* to run away  
 सब्बे [सर्वे] *pron m plu* all  
 सत्त [सत्त्व] *m* a being  
 सुखित *adj* happy  
 सुहित *adj* contented  
 दुज्जन [दुजन] *m* bad people  
 हे, ओ *vocative particles*  
 Oh! Oh! Hallo!  
 चापि *f* a well

काकी *f* female crow  
 हसी *f* a goose  
 सेत [श्वेत] *adj* white  
 वण्ण [वर्ण] *m* colour  
 तप्प *10th c* with सं to  
 entertain  
 ब्राह्मणी *f* a Brahman woman  
 भोजनीय *n* अन्न *n* food  
 पा *1st c* (पिबति, पिबति) to  
 drink  
 यदि, सस्वे *ind* if  
 वन [वज्ज] *1st c* with प (पच्च  
 जाति) to renunciate  
 सत्त *m* the Assembly  
 यावदत्थ *ind* to one's heart's  
 content  
 साय *ind* in the evening  
 अपराध *m* a fault

A १ मुग्हे मा भावथ, मा चिन्तयथ, नत्थि वो हतोनिदान भय ।  
 २ उय्यानभूमिं गन्तुं हृष्टामि । रथ योजेहि । ३ मा म पापका धम्मा फुसन्तु ।  
 ४ तात, मग्घसि वरथु वधेहि । ५ त्वं<sup>५</sup>पि, समण, कसस्सु च वपस्सु च,  
 कसित्वा च वपित्वा च भुजस्सु । ६ साधु, मे गोतमो धम्मं देसेतु । ७ भूषा  
 सदा पत्ता अप्पमादन पालेन्तु । ८ त्वञ्च तव वधू च सुखेन वसथ । ९ सस्सु  
 मुण्हं नादया तस्मिं रज्जुया पहरति । १० देवि, अत्तमना होहि, पुत्तो ते पातो ।  
 ११ सो ते राहुल, जनको, गच्छस्सु, दायज्ज थाचाहि । १२ मा सेनापति  
 चमुया कारण विना कुज्जतु । १३ तस्म उय्याने पञ्च जम्भुयो सन्ति ।  
 १४ णहि, कुमारि, पादुयो छद्देहि पातियं च यागु अत्थि, त दन्विया नीहर ॥  
 १५ पाणातिपात्ता विरमस्सु खिण्णं । एके अदिस्स परिबज्जयस्सु ।  
 अमज्जपो मा च मुसा भणाहि । सकेन दारेन च होहि तुट्ठो ॥

\* The sign 5 (अवग्रह) represents a dropped vowel in Roman and 5 nhalae ed t ons 5 is subst ituted by an apostrophe Its use is quite optional.

B. 1. Observe the five commandments daily, O queen 2. Come, O lion, why do you run away through fear ? 3. Let all the beings be happy and contented. 4. Let us go to the yonder mountain and eat jambu fruit. 5. Do not associate (live together) with the bad people. 6. O maidservants ! go to the well and bring water 7. The female crow does not become a goose by white colour. 8. Entertain the Brahman women and the nuns with food. 9 O householders ! do not drink wine 10 If you wish, renunciate and join the Assembly. 11 Go to the park, play to your heart's content and return in the evening. 12. O children, do not touch fire 13 Ananda ! preach the Doctrine to the (Dāśī) five nuns 14 May not the mother-in-law get angry with and beat the young ladies without (their) fault. 15. O lord of the monkeys ! come with me to the yonder bank of the river and live there on the jambu tree

## LESSON X ( दममो पाठो )

§ 42 Masculine Nouns ending in ई Masculine nouns ending in इन् in Sanskrit are regarded as those in ई in Pāli. Some grammarians take the base as ending in इ and others in इन् The nouns are declined partly like भगि and partly like the corresponding Sanskrit nouns.

### Terminations

	Sing	Pla.
Nom Voc.	—	—, नो
Acc	म, न	—, नो
Inst Ab.	ना	हि, मि
D G.	स्स, नो	ने
Loc.	नि, स्मि, मिह	सु

The ending ई is shortened before all the singular terminations except the Nom and before नो of the plural. The lengthening is optional before सु.

दण्डी [ दण्डिन् ] an ascetic

	<i>Sing</i>	<i>Plu</i>
Nom	दण्डी	दण्डी, दण्डिनो
Acc	दण्डि, दण्डिन	" "
Inst	दण्डिना	दण्डीहि, दण्डीभि
Dat	दण्डिस्स, दण्डिनो	दण्डीन
Ab	दण्डिना, दण्डिस्सा—ग्हा	दण्डीहि—भि
Gen	दण्डिस्स, दण्डिनो	दण्डीन
Loc	दण्डिनि, दण्डिस्मि मिह	दण्डिसु, दण्डीसु
Voc	दण्डि	दण्डी, दण्डिनो

§ 43 Neuter Nouns ending in ई. These correspond to similar nouns ending in इन् in Sanskrit. They are declined like masculine nouns from the Instrumental to the Locative cases. The terminations of the other cases are given below —

Nom Voc.	—	—, नि
Accus	म्, ने	—, नि

सुखी (neuter) happy

Nom	सुखि	सुखी, सुखीनि
Acc	सुखि सुखिनं	" "
Voc	सुखि	" "

*NB* —Mark that the ending vowel is shortened in the Nom Singular.

§ 44 The feminine forms of masc nouns ending in ई [ इन् ] are formed by changing the ending vowel to इनी, e.g. the feminine forms of इत्थी (an elephant), दण्डी, सुखी etc. are इत्थिनी, दण्ढिनी, सुखिनी etc. All these are declined like दामि.

§ 45 The suffix इन् is a possessive one

From धम्म we get धम्मी religious

„ ज्ञाण „ „ ज्ञाणी learned

„ चक्षु „ „ चक्षुः possessed of eyes

„ पंख (a wing) we get पंखी a bird

„ माला we get माली a gardener

„ जटा (matted hair) we get जटी = recluse

„ दुःख (sorrow) we get दुःखी sorry

Similarly from पाप, माम (one's own) etc we get पापी (sinful), सामी (lord, master) etc

§ 46 Two nouns compounded together form compounds समास. When they are related to each other by an oblique case, the compound is called a तत्पुत्रि. Again if the last member of a तत्पुत्रि compound is a verbal derivative which cannot be used independently, the compound is called an उपपद तत्पुत्रि. The suffix इन् is often used after verbs to form the last members of such compounds, e.g. —

पाप करोति इति पापकारी one who commits a sin

मनु घातेति इति मनुघाती one who kills his enemies

दीर्घ जीवति इति दीर्घजीवी one who lives long

धम्मं वदति इति धम्मवादी one who preaches the Doctrine

सीधं यायति इति सीधयायी one who goes fast

भूमिं सपति इति भूमिसायी one who sleeps on the ground etc

Feminines पापकारिणी, मनुघातिनी etc

## § 47 The Future Tense

### Terminations

	Sing	Plu
1st per	इस्सामि, इस्सं	इस्साम
2nd per	इस्ससि	इस्सम
3rd per	इस्सति	इस्सन्ति

N B —इस्स belongs to Attanopada, इस्सरे is some times found instead of इस्सन्ति

भर (1st c) to nourish

Sing

Plu

1st per	भरिस्सामि, भरिस्स	भरिस्साम
2nd per	भरिस्ससि	भरिस्सथ
3rd per.	भरिस्सति	भरिस्सन्ति

After ए of the 10th c and after ष and आपे of the causal the इ at the beginning of these terminations is dropped, e. g. कथे + इस्सति = कथेस्सति

### § 48 Future Tense of the verbs of the second Conjugation

अस to be has no forms of the Future

हु to be

1st per.	{ हेस्सामि, हस्स हेहिमि, होहिमि	{ हेस्साम, हेहिम होहिम
2nd per	{ हेस्ससि, हेहिसि होहिसि	{ हेस्सथ, हेहिथ होहिथ
3rd per	{ हेस्सति, हेहिति होहिति	{ हेस्सन्ति, हेहिनति, होहिनति

वृ to speak वयिस्सामि, वयिस्स etc

इ to go एस्सामि, एस्स, एस्साम etc

### § 49 The Third Personal Pronoun

त (तद्) f

Nom	ता	ता, तायो, ना, नायो
Acc	त, न	
I A	ताय, नाय	ताहि-भि, नाहि-भि
D G	{ ताय, नाय तस्सा तिस्सा तस्माय, तिस्माय	{ तासं, तासान नासं, नासान
Voc	{ तायं, नायं, तस्मं, नस्म तिस्मं	{ तासु, नासु

### § 50 Numerals from छ to दस

The numerals छ, सत्त, अट्ठ, नव and दस are declined alike in all genders only in the plural like पञ्च (§40)

६ छ (six) coming from षट् is often changed to छट् before vowels ७ सत्त seven ८ अट्ठ eight ९ नव nine १० दस ten

## WORDS सहा

अम्वफल [आम्र°] = a mango fruit

मर 1st c to die

रज [राज्य] = a kingdom

जातक [ज्ञा°] m a relative, kinsman

धद् 10th c to deceive, cheat

देवो वस्सति (phrase) it rains

सम्मा ind well

हुतो ind whence?

पानीय n water

अब्बा ind certainly

अग्गन्तर [अग्ग°] n inside

लोकुत्तर [लोक°] adj super-human

कुमार = a boy, a prince

सासन [शा°] n the religion

अतिविष ind very much

बुद्धि [बुद्धि] f growth, prosperity

बहुभाणी [°णिन्] m n talkative (person)

पूरुष adj of this kind

भू with अनु to experience, suffer

वर 1st c with वि to wander

गोम m a bullock, an ox

हर्षा [स्त्री] f a woman, lady, wife

चक्रवर्ती [चक्रवर्तिन्] m a sovereign

घुम 10th = to proclaim

चन्द्र [चन्द्र] m the moon

काम 1st c with प to shine

अथ [अर्थ] m desired object

पर with वि 10th = to take care of

गल 1st c to drop away

पूज 10th c to worship

सग [स्वर्ग] m heaven

पुण्यकारी [पुण्यकारिन्] m n one who performs merit

कौकिल m a cuckoo [lages

जनपद m the country, vil-

A १ सच्चाह (सच्चे + अह) अग्गपल्ल न लभिस्सामि, मरिस्सामि ।  
 २ अह रज्जे भुजिस्सामि, जातके च मरिस्सामि । ३ ससुमारो म वधेस्सति,  
 दादिस्सति ॥ । ४ देवो यदि सम्मा न वस्सिस्सति, कुतो पानीय लभि  
 स्साम । ५ अब्बा, तस्स अग्गन्तरे लोकुत्तरपग्गो भविस्सति । ६ मच्चे मय  
 कुमारो पव्वजिस्सति, सासनस्स अतिविष बुद्धि भविस्सति । ७ बहुभाणिनो  
 पूरुषं दुक्ख अनुभविस्सन्ति । ८ हत्थिनो हत्थिनीहि मह वने विहरन्ति

† The future tense is also used to express a doubt or probability as in the modern Indian languages (misalled vernaculars)



९ किङ्करो सामिन अप्पभादेन सेवतु । १० तस्सा सामिनो छ गोणा सीघया यिनो होन्ति । ११ पापिनो पुरिसस्स इत्थी दुक्खिनी होति । १२ सत्तुघातिनो पुरिसा धम्मवादीन धम्मदेसनाय गच्छन्तु । १३ माली सामिनिवा पुष्पानि च फलानि च आहरिस्सति । १४ मा भायय, तस्सा पुत्तो दीघनीवी हेस्सति, लोके च राजा भविस्सति चक्कवत्ती । १५ छहि दिवसेहि तस्मि नगरे छण घोसेस्सन्ति ।

*B* 1 The moon will shine at night (*acc*) 2 The sun will shine by day (*acc*) 3 If you try, you will get your desired object 4 My father will take care of your son 5 The tree will fall down and its leaves will drop away 6 The lake will dry (up) and the fishes will die 7 He will worship the Buddha and will go to heaven 8 Come (इ), O ascetic! we shall ask him the question 9 Those who perform merits become happy and those who commit sins become miserable 10 The crows and the peacocks are birds 11 They will see merits in her 12 The talkative lady will suffer grief like the cuckoo 13 The king will enter his enemy's forces (army) with (his) elephants 14 Lord, we shall go to the country by the chariot 15 The ascetic will not plough and will not sow

## LESSON XI (एकादममो पाठो)

§ 51 Masculine Nouns ending in ऊ

*Terminations*

	<i>Sing</i>	<i>Plu</i>
Nom Voc	—	—, नो
Acc	म्	—, नो

The rest like भिम्भु (§ 23)

The ending vowel is shortened before all the singular terminations except in the Nominative and before ना

सर्वज्ञ ( सर्वज्ञ ) *m* the all-wise one

	<i>Sing</i>	<i>Pla</i>
Nom	सर्वज्ञ	सर्वज्ञः, सर्वज्ञानो
Acc	सर्वज्ञं	" "
Voc	सर्वज्ञ	
Loc <i>Plural</i>	सर्वज्ञसु	
The rest like	मिवसु	

## § 52 Neuter Nouns ending in ऊ

Terminations are the same as those of nouns ending in ई (§ 42) The ending vowel is shortened in the singular

मत्तञ्ज [ मात्राज्ञ ] *n* moderate

Nom Voc	मत्तञ्ज	मत्तञ्ज, मत्तञ्जनि
Acc	मत्तञ्ज	मत्तञ्ज, मत्तञ्जनि
The rest like	masculine	

☞ Nouns ending in ऊ are generally उपपदपुंरिप् compounds or verbal nouns, *e g*

मग्नं जानाति इति मग्नञ्ज one who knows the way

धम्मं जानाति इति धम्मञ्ज one who knows the doctrine, duty

कालं जानाति इति कालञ्ज one who knows the time

पारं गच्छति इति पारञ्ज an expert

वेदेति इति विद् a learned man

## § 53 Nouns ending in भू

The declension of masculine nouns ending in भू is slightly different in the Nom, Acc and Voc plural

सयं भवति इति सर्वभू [ स्वयंभू ] self existent

Nom	सर्वभू	सर्वभू, सयमुक्ते
Acc	सर्वभुं	" "
Voc	सर्वभु	" "

Similarly decline (सह भवति इति) सहभू born together, (विभवति इति) विभू one who pervades (अभिभवति इति) अभिभू conqueror, etc

### § 54 The Passive Voice

The sign of the passive voice is **य**, irrespective of the conjugation, which is added directly to the root. The final **अ** of **॥** root is dropped and the remaining ending consonant and the **य** of the passive undergo changes mentioned in § 18 e.g.

**पच** to cook + **य** = **पच्य** = **पच** (base) Pres 3rd per sing **पचति** [ **पच्यते** ] is cooked. Similarly **हृष्यते** [ **हृष्यते** ] **॥** killed, **खन्यति** [ **खन्यते** ] is dug, **नीयति** is carried etc from **हन**, **खन**, **नी** etc.

The Attanopada terminations (§ 38) are frequently used in the passive, though their use is optional.

(1) In the following cases **इ** or **ई** is inserted between the root and **य** —

(a) Roots of the tenth conjugation whose penultimate short vowel, if any, takes its vuddhi, **करिष्य-रधीयते** is praised **विसज्जी** (जि) **यति** (ते) is left, **चेरि** (री) **यति** (से) etc.

(b) Roots with a penultimate long vowel, **प** or **ओ**, e.g. **याचीयति** is begged, **खादीयति** is eaten **सेवीयति** etc.

(c) Roots ending in conjunct consonants or in **र**, **इ** or **ऊ** e.g. **रक्षीयति** is protected, **कीळयते** is played, **करीयते** are done, **सहीयते** (also **मय्हते**) is borne etc.

(2) Roots ending in **आ** often change their **आ** to **ई** in the passive e.g. **पय्यते** is drunk, **दीयन्ते** are given, but **घायते** is smelt, from **पा**, **दा** and **घा** respectively.

### § 55 The Third Personal Pronoun

**त** [ **तद्** ] *n* it

	<i>Sing</i>	<i>Pla</i>
Nom	ते, ने	ते, ने, तानि, नानि
Acc	तं, न	ते, ने, तानि, नानि

The rest like masculine (§40)

The third personal pronoun can also be used as a demonstrative adjective, e.g. **सा** **पुरिमो**, **ताय** **इत्थिमा**, **मस्मि** **दारके** etc.

Decline एत [एतद्] (this, that) like न in all genders एमी and सो are optionally changed to एस and ॥ before consonants, एस भम्मो, स मुनि etc

### § 56 The Numerals (11 to 18)

The following numerals are declined in the plural alike in all genders like those from पञ्च to दस —

- ११ एकादस (एकादस rarely) eleven
- १२ द्वादस, बारस (द्वादस rarely) twelve
- १३ तेरस, तेळस, (तेदस rarely) thirteen
- १४ चतुदस, चुदस, चोदस fourteen
- १५ पञ्चदस, पण्णस fifteen
- १६ सोळस sixteen
- १७ सत्तरस दस seventeen
- १८ अद्धारस दस eighteen

### WORDS सह

देवदत्त *m* name of a person  
 इत्थं *1st c* with परि to  
 examine  
 नावा (नी) *f* a ship, a boat  
 धर *1st c* with वि to open  
 धा *1st m* with पि (पिदहति)  
 to shut, close  
 चोर *m* a thief  
 बहु *adj* many  
 रत्न [रत्न] *n* a jewel, a  
 precious thing  
 पूर *10th n* to fill  
 कि नु खो *ind phrase* what ho !  
 वण (वण) *m* a wound  
 आलेप *m* an ointment

लिप *7th c* with आ to bes-  
 mear, anoint  
 तेल (तेल) *n* oil  
 मन्त्र *1st c* to besmear  
 सूक्ष्म (सूक्ष्म) *adj* thin,  
 subtle  
 चाळपट्ट (चोल) *m* a piece of  
 cloth, a rag  
 यट्टि (यट्टि) *f* a stick  
 मुक्ता (मुक्ता) *f* a pearl  
 अन्य (अन्य) *pron* other,  
 another  
 दस with प *10th c* to send  
 घण्य [घान्य] *n* corn  
 कस्मक [कर्मक] *m*, a farmer  
 उगमन [उद्गमन] *n* rising

दिस to see (*pass base* दिस्स)  
 मुत्ति [मुक्ति] *f* निव्वान [निर्वाण]  
*n* deliverance  
 कत्त [कृत] *n. sing* obligations  
 कर with पत्ति (*pass* पत्ति  
 करीयति) to repay [grateful  
 भक्तञ्ज [भक्तञ्ज] *adj* un-

भक्त [भक्त] *n.* cooked rice, a  
 meal  
 परक्कम [पराक्रम] *m* exertion  
 दान *n* a gift  
 दक्खि [दरिद्र] *m* कण [कृपण]  
*m* a poor man

A १ देवदत्तस्स आचारो तेहि परिक्खीयते । २ तुय्द येव नावा  
 हव्वति, न द्वाहणस्स । ३ यदा सुमुमारो मुत्तं धिवरति तदा तस्स भक्खीनि  
 पिथीयन्ति । ४ चोरेहि भूपस्स धनं चोरियिस्सति । ५ नावा बहूहि रत्तनेहि  
 पूरियते । ६ किं तु खो महाराज, सो वणो आलेपेन च आलिपीयति तेरेन ॥  
 मक्खीयति सुमुमेन च चोक्कप्पेन पल्लिवेदीयति । ७ ता च यद्धियो ता च मुत्ता  
 भञ्ज च बहू रत्तन तेन सव्वञ्जुस्स पेसीयते । ८ धम्मस्स रासयो कस्सकेहि  
 मग्गेन हरीयन्ति । ९ एव विदूहि सम्मा कथीयसि । १० धम्मञ्जुहि पापं  
 कदापि न करीयतु ॥

B 1 The rising of the sun and of the moon is seen by us 2 Deliverance is wished (for) by the learned 3 Enemies are not released by the conquerors 4 Obligations are not repaid by the ungrateful men 5 The deer is killed by the hunter with his sword 6 Fruits are eaten by the monkeys in the garden 7 Rice is cooked by the women under the tree 8 Virtue is protected by the wise with exertion 9 The Doctrine is preached by the All-wise one to the five ascetics (*use dat*) 10 Be moderate in your meals 11 May gifts be given to the poor by the king 12 The kingdom will be enjoyed and (my) relatives will be supported by me 13 I shall be deceived by the hunter 14 The thigh of the ascetic is broken by the ram 15 The bird is shot by the hunter with two arrows

C Rewrite the sentences in A above changing their voice

† The root धा is changed to धी in the passive

## LESSON XII ( द्वादसमो पाठो )

## The Pronouns

§ 57 The third personal pronoun ■ is somewhat irregular in declension See §49 and §55 ह्

The other pronouns are declined like nouns ending in अ (m n) or आ (f) with some differences In the declension of masc pronouns the Nom and Acc plural termination is ए, terminations for the Dat and Gen plural are एभ्य, एभ्यः, while in the singular the following terminations are absent —आय of Dative, आ of the Ablative and ए of the Locative

In the neuter gender, the terminations for the Nom and Acc plural are ए or आनि The rest like masculine

The feminine base is formed by adding आ to the masculine base and the pronouns are declined like कञ्जा with the following differences terminations of the Dat and Gen plural are सं and संभ्य, and in the Locative sing there is an additional termination स्त

There are no vocative forms of the pronouns Most of the pronouns can also be used as adjectives

सर्व [सर्व] masc all

	Sing	Plu
Nom	सर्वो	सर्वे
Acc	सर्वं	सर्वे
Inst	सर्वेन	सर्वेहि, सर्वेभि
D G	सर्वस्म	सर्वेभ्य, सर्वेभ्यः
Abl	सर्वस्मा, सर्वभ्यः	सर्वेहि, सर्वेभि
Loc	सर्वस्मि, सर्वभ्यः	सर्वेभ्य
	Neuter	
N Acc	सर्वं	सर्वे, सर्वानि
	Feminine	
Nom	सर्वा	सर्वा, सर्वाया
Acc	सर्व	सर्वा, सर्वाया

	<i>Sing</i>	<i>Pla</i>
I A	सव्वाय	सव्वाहि, सव्वाभि
D G	सव्वाय, सव्वस्सा	सव्वासं, सव्वासानं
Loc	सव्वाय, सव्वाय, सव्वस्सं	सव्वामु

Observe that the forms सव्वेस, सव्वस्सा and सव्वासं are from Sanskrit सर्वेषाम् सर्वस्या and सर्वासाम् respectively.

§ 58 Decline the following pronouns like सव्व —  
 अञ्ज [अन्य], पर other, another, अञ्जतर a certain  
 इतर other उभय (plural only) both  
 एक (in the singular एक means 'one' or 'a, an', in the plural it means 'some')

एकं some, certain

क (interrogative) who? which?

कतम, कतर which (out of a number)?

पुव्व [पूर्व] former, ancient

य (relative) who, which

Some of these pronouns have got irregular forms in addition to the regular ones. They are noted below —

अञ्ज fem

D G Sing अञ्जाय, अञ्जस्सा, अञ्जिस्सा

Loc Sing अञ्जाय, अञ्जायं, अञ्जस्मं, अञ्जिस्म

Similarly इतर / has got इतरिस्सा and इतरिस्मं, क (किं) / has किस्सा and किस्मं

क masc n

D G Sing कम्म, किस्म

Loc Sing कस्मि, कम्हि, निस्मि, निम्हि

य n which?

Nom Sing यि, के

The pronouns ते, एत and य have तद्, एतद् and यद् as optional forms in the neuter singular when followed by vowels, e.g., तद्विस्ती + भवि (For recognition only)

§ 58. The pronouns इद (this) and अयु (this, that) are irregular.

## इद [इदम्] This. Masculine

	Sing.	Pla.
Nom.	अयं	इमे
Acc.	इयं	इमे
Inst.	अनेन, इमिना	एहि-भि, इमेहि-भि
Abl.	अस्मा-ग्हा; इमस्मा-ग्हा	" "
D. G.	अस्व, इमस्व	एयं, एतान्, इमेयं-मानं
Loc.	अस्मि, अग्नि, इमांस्म-ग्नि एषु, इमेसु	

## Neuter

N. Acc.	इदं	इमानि
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## Feminine

Nom.	अयं	इमा, इमांयो
Acc.	इमे	इमा, इमायो
I. Ab.	इमाय	इमाहि, इमामि
D. G.	इमाय, इमिस्मा, अस्ता	इमामं, इमायानं
Loc.	{ इमाय, इमायं इमिस्ते, अस्मं	इमासु

## § 59. अयु [अदत्] Masculine

Nom.	अयु, अयु
Acc.	अयु
Inst.	अयुना
Dat. G.	अयुस्व, अयुस्व
Abl.	अयुस्मा, अयुग्हा
Loc.	अयुस्मि, अयुग्नि

## Neuter

N. Acc.	अयु, अयु
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The rest like masculine.

## Feminine

Nom.	अयु
Acc.	अयु



	<i>Sing</i>	<i>Plu</i>
I Ab	अमुया	अमूहि, अमूभि
D G	अमुया, अमुस्मा	अमूस्स, अमूसान
Loc	अमुया अमुय, अमुस्स	अमूसु

☞ Decline अमुक, अमुक (such and such) like सव्य

§ 60 उभ both

This pronoun is declined only in the plural, alike in all genders

N Ac	उभो, उभे	D G	उभिन्नं
I Ab	उभोहि, उभोभि	Loc	उभोसु, उभेसु

उभय (both) is declined like सव्य

§ 61 (a) The indeclinables suffix चि [चित्], which ■ optionally changed to चिद् before vowels, is added to interrogative pronouns and indeclinables to give them the sense of indefiniteness, e.g. कोचि पुरिसो a certain man, कायचिदित्थया by a certain woman, अपि may further be added to चिद् e.g. केनचिदपि कारणेन for a certain reason

(b) The relative pronoun is generally used as the correlative of a third personal pronoun. The clause beginning with the relative pronoun is put first, except when emphasis requires it after, e.g. यस्मिं देसे अहं वसामि, तस्मिं बहु मिमां दिनस्सन्ति, or

न सो नरो यो न वरोति पुञ्ज ।

न सा सभा यथ न सन्ति बुद्धा ॥

In this couplet the clauses beginning with the third personal pronouns are put first for emphasis

(c) The following adjectives derived from pronouns may be noted

मदीय, मामक (f मदीया, मामकी) mine, तदीय, तावक thine, अहदीय ours, तदीय his, her, its, own

मादिस, तादिस, अहमादिस, तुम्हादिस, ईदिस, कीदिस, एतादिस etc mean like me, like thee, like us, like you, like this, like

what, like that etc respectively तादिम् [त्वाह्] means like thee or [साह्] like him, like her or like it

(d) The following adjectives are declined pronominally अल्पतम one of several पर distant, other, दक्षिण right अधर lower, inferior, उत्तर upper, superior, अपर subsequent, other

### WORDS सह

आनुभाव *m* prowess  
 राजपुत्रिन् [रुच] *m* a royal servant  
 पाद *m* a foot  
 रुच 10th = to like, to choose  
 दन्त *m* a tooth  
 ह्य 1st = with वि+य to mutter  
 कानु [कर्तुम्] infinitive of कर to do  
 निम्रोध, किन्दुमार, चन्दगुप्त *m* names of men  
 नाम particle really, verily  
 सामनेर [आ°] *m* novice (new monk)  
 पण [पर्ण] *n* a letter, a leaf  
 कुलपुत्र [°त्र] *m* a gentleman  
 पतिहा [प्रतिष्ठा] *f* firmness  
 आनिमस [आनिमस] *m* an advantage  
 अकुद [अकुद] *adj* अ not + कुद angry  
 उहूक = an owl  
 मुख *n* the face  
 ताव [तावद्] *ind* then the while

अल्पक [अल्पक] *adj* अल्प few, little + क = diminutive suffix  
 पारगामी [°गामिन्] *m n* one who goes beyond  
 अय *ind* while  
 धाव 1st *c* with अनु to run along  
 मातर *nom sing* of मातु the mother  
 पान *n* a drink  
 यापेति *verb* is supported, is fed  
 मातृकुटिमत् *adj* in his mother = womb  
 भू 1st *c* with स to be produced  
 अरम्भ *m* a deed, an action, karma  
 पक्षय [पक्षय] *m* the cause  
 निरोध *m* cessation  
 सम्भव *m* production, rise  
 ठा 1st *c* (तिष्ठति) to stand  
 सीद 1st *c* with नि to sit  
 पाणी [प्राणिन्] *m* an animal, मूल *n* a root

महिस *m.* [महिष] = buffalo.

स्वे, सुवे [अस्] *ind.* tomorrow.

दूत *m.* a messenger.

पुष्पित [पुष्पित] *adj.* in blossom.

निदाघ *m.*, गिम्हान [ग्रीष्म] *m.*  
summer.

सदा [अदा] *f.* faith.

कुटि *f.* cottage.

A. १ पुण्वेसं बुद्धानं आनुभावं अग्गे वण्णेस्साम । २ एतो माहाजो ते  
थलयो अनुस्मिं तव्वके छट्ठेस्सति । ३ राजपुरिसो चोरस्स एकं हत्थं ठमोऽपि  
च पावे छिन्दन्ति । ४ को ते आचरियो, कस्स वा धम्मं सेवेसि । ५ एकरुवा  
दन्ते खादन्ति एकरुवा विप्पलवन्नि । ६ यं न सक्का तं न वदति कातुं ।  
७ को पनायं (पन + अयं) निमोघो नाम । एमो विन्दुसारस्स पुत्तो ।  
८ अयं सामणेरो इमस्स गेहरस्स सामिको भविस्सति । ९ एकदियसमेव  
सख्येहि नगरेहि पण्णानि आगच्छन्ति । १० यं विना कुलपुत्तानं सासने  
पतिट्ठा नत्थि, तस्स सीलस्स आनिसंसं को वदिस्सति । ११ अनुद्धस्स उल्ल-  
कम्म मुलं ह्विमं, बुद्धस्स ताव कीदिसं भविस्सति । १२ गग्गाय पारस्मि  
तीरे इमे रक्खा षड्ढन्नि ।

१३ अप्पका ते मनुस्सेमु पे जना पारगामिनो ।

अपायं इतरा पजा तीरमेवानुपायति ॥

१४ यं च ऽस्म भुज्जते माता अघं पानञ्च भोजनं ।

तेन मी तत्थ चापेति मातुप्पिण्णनी नरो ॥

१५ यं ऋचि बुक्कं मग्गमोति सख्यं आरम्भपप्पया ।

आरम्भानं निरोधेन नत्थि बुक्कस्स मग्गमो ॥

B. 1. Who is your father? My father is Chanda-  
gutta. 2. Some (men) stand on the ground, some ride  
= horse and some sit in a chariot. 3. You will not get  
anything (इच्छि) from me, go to another. 4. In this  
forest all the animals perish. 5. Those elders have (got)  
other pupils. 6. A certain physician brings the root of  
a certain tree. 7. The lion kills (हन्ति) one of the  
buffaloes or elephants. 8. I shall live in that cottage.  
9. This is the chariot in which I shall sit tomorrow.  
10. Speak what you want and ask for (पाच) anything.  
11. From what city has the messenger come? 12. The  
way of wealth is one (अप्पन) and the way of deliverance

another (अन्य). 13. All the trees and all the creepers are in blossom in the summer. 14. See this fruit of faith and character. 15. This house is mine, that palace is yours and the cottage is hers.

### LESSON XIII ( तेरसमो पाठो )

#### § 62. Masc. Noun Ending in ओ

The only masculine noun ending in ओ is गो [ गौः ], a bull, which also means 'cattle' in the plural. The fem. form is गाव्री (a cow) declined like दासी. गौ is declined as follows :—

	Sing.	Pla.
Nom. V.	गो	गवो, गावो
Acc.	गवं, गावं, गावुं	गवौ, गावौ
Inst.	गवेन, गावेन	गोभि, गोभि
D. G.	गवस्स, गावस्स	गवं, गोर्न, गुर्वं
Ab.	{ गवा, गवस्मा-ग्हा गावां, गावस्मा-ग्हा	{ गोहि, गोभि
Loc.	{ गवे, गवस्मि-ग्धि गावे, गावस्मि-ग्धि	{ गवेषु, गावेषु, गांसु

#### The Past Tense

#### § 63. The Past Tense—First Set of Terminations

1st per.	ई	इस्
2nd per.	इ	इथ
3rd per.	इ	इसु, उ

The terminations given above are applied to bases ending in the vowel अ; they are not added to bases ending in आ or ए.

The sign अ is optionally prefixed to the root.

पच to cook

1st per.	पचि, अपचि	पचिम्ह, अपचिम्ह
2nd per.	पचि, अपचि	पचिथ, अपचिथ
3rd per.	पचि, अपचि	{ पचुं, अपचुं पचिसु, अपचिसु

(a) In the case of a root preceded by an upasagga, the अ is inserted between the upasagga and the root : e.g.

विस with प to enter. प+अ+विस=पाविस is the base. पाविसि (or पविसि) etc.

गम (गच्छ) with अति to overcome. अति+अ+गच्छ=अत्यगच्छ =अद्गच्छ (Lesson I, rule 20) the base. अद्गच्छि (or अतिगच्छि) etc.

(b) The termination इ is sometimes lengthened and इम्ह is sometimes changed to इम्हा (for recognition).

#### § 64. Past tense of roots of the second conjugation

हु to be

	<i>Sing.</i>	<i>Pla.</i>
1st per.	अहोसि	अहोसिम्ह
2nd per.	अहोसि	अहोसिथ
3rd per.	{ अहोसि, अहुया अहु	{ अहेसु

अ is necessary in the case of हु to be.

अस to be

1st per.	आमि	आसिम्ह
2nd per.	आमि	आसिथ
3rd per.	आमि	आसिसु, आसु

वृ to speak

1st per.	अ-ववि	अ-वविम्ह
2nd per.	अ-ववि	अ-वविथ
3rd per.	अ-ववि, आह	अ-वविसु, आहंसु, आहु

इ to ...  
WORDS महा

एकस्मिन्पटिगाहक [एकस्मिन्पटि-  
गाहक] *m.* a foreteller.  
अमोकाराम [अमो<sup>०</sup>] *m.* the  
garden of King Asoka

वत्स [वर्ष] *n.* a year.  
उपोसथ *m.* the fast.  
छिदि *passive* with उप to cease.  
पर्णति [प्र] *adj.* excellent, good

विस 6th c with परि to serve  
 food  
 महासेही [महासेहिन्] m the  
 master merchant  
 तयागत m the Blessed One,  
 Buddha  
 उदने m an oven, a furnace  
 धूम m smoke  
 ग 1st c with उ (उद्गृह्णति) to  
 rise, to stand  
 पथना [पार्थना] f prayer,  
 aspiration  
 ह्य 4th c with सं to succeed  
 बच्छ [वत्स] m a calf  
 असुचि [अशुचि] n an impurity  
 अमस्मिन्त adj not besmeared  
 पौराणिक [पुराण + क] adj  
 ancient [singer  
 गन्धर्व [गन्धर्व] m a heavenly  
 सहस्र [सहस्र] n a thousand  
 सप्तधा ind in seven groups  
 कुरुग [कुरुग] m a deer  
 मगपत [शतपथ] m a wood  
 pecker  
 श्रुमग [श्रुमग] n the top of a  
 tree [upon  
 लम्ब 1st c with नी to lean  
 कर m a hand  
 पद्म [पद्म] m a throne  
 राज royal

रह 6th c with सं + आ to  
 mount  
 सेतच्छ [सेतच्छ] n the white  
 umbrella  
 भाता nom sing m brother  
 परम adj great [plant  
 ओत्त [ओत्त] m n m herb, a  
 नगरवासी [नगरवासी] m a  
 citizen  
 अश्चर्य [आश्चर्य] n a wonder  
 वन्द 1st c नम 1st c to salute  
 रासग m गन्ध [गन्ध] m an ass  
 अन्तोघर ind in the interior  
 of the house  
 आदास [आदास] m a mirror  
 क्लिप्त [क्लिप्त] adj tired  
 पीठ n a chair  
 दुनिय [द्वितीय] adj next  
 सुप्ति [स्वप्न] m a dream  
 वषसम्पदा f ordination  
 बाला f a little girl  
 आचार m behaviour  
 मली f a maiden  
 इम 1st c with परि (परिदेसति)  
 to go searching  
 दिस 1st c (पस्सति, दिसवति,  
 दिक्कसति) to discover, to  
 see, to find  
 सम्पन्न adj endowed (with)  
 वर्ण [वर्ण] m beauty, colour

A १ इमे मह्येय माहणा लकरणपरिष्कारादका अहेसु । २ अयोकाराणे  
 मतवस्यानि उपोसधो उपस्थिज्जि । ३ भूपो बुद्ध पणितेन खादनीयेन परि  
 विमि । ४ महासेहीसि पुत्त पञ्चदि कुमारेहि सादि तयागतस्त सन्तिके

पेसयि । ५ उद्धनतो<sup>१</sup> गण्यमत्तको<sup>२</sup>ऽपि भूमो न उद्धहि । ६ तस्सा सा पत्यना समिज्झि । ७ वच्छ गावीनं सन्तिके नागच्छिमु । ८ दक्षिणापथो गुहं आयतनं आसि । ९ बोधिसत्तो केनचिदसुचिना अमक्खितो सुद्धो मानु-  
हुरिच्छतो<sup>३</sup> निस्समि । १० तुह्मे गुहं तिणं च उदकं च वविस्सपित्थ । ११ गावो मनुस्साने मित्ताऽति पोरणका इसयो आहु । १२ अनत्थुं तथ गन्धव्या छयहस्मानि सत्तथा । १३ कुल्लो वनं पाविसि, सत्तपथो ॥ दुमग्गहा वूरे पुत्ते अपानयि ।

१४ आलम्बित्वा वरं तस्म सो पल्लं समारहि ।

निसीदि राजपल्लं सेतच्छमस्स हेट्ठो ॥

१५ यथा माता पिता भ्राता अग्ने याऽपि च जातका ।

गावो नैपरमा मित्ता वामु आपन्ति भोसथा ॥

B. 1. All the citizens went to the Kapilavatthu city. 2. The king saw the wonder and saluted his son. 3. They beat the ass with sticks and went (away). 4. One day they were playing (=played) in the interior of the house. 5. The mirror fell on the ground and broke. (भिद *passive*.) 6. She was tired and sat (down) on a chair. 7. On the next day the queen awoke and told the dream (*acc.*) to the king (*dat.*) 8. Rāhula asked the Buddhā (*acc.*) for ordination (*acc.*) 9. This little young girl was going (=went) to the well this (=today) morning. 10. Pleased with her behaviour, the Buddha preached the doctrine to her (together) with her maidens. 11. The eight Brāhmins went searching through all the cities but saw no girl endowed with beauty. 12. A quarrel arose among the crows on account of the bones. 13. You threw ghee upon the flame. 14. The two eyes of the crane began to trickle (=trickled) with tears. 15. We entertained the monks at the monastery with food and water.

\* मण [मात्र] or मणव [माणव] is added to words showing quantity or number in the sense of 'only', 'as much as', or 'as little as'.

† तो [तः] is an indeclinable suffix having the sense of 'from' or 'than'.

## LESSON XIV (चतुदसमो पाठो)

## § 65. Masculine Nouns ending in न् in Sanskrit

The following words end in न् in Sanskrit and their declension in Pāli follows the same in the older tongue:— राज [राजन्] a king; ब्रह्म [ब्रह्मन्] God Brahmā; अहम् [अहम्] a road; अत्त [आत्मन्] self, soul; युव [युवन्] a youth; पुम [पुमन्] a man; and सा [श्वन्] a dog. We shall give the forms of the first three words in this lesson and the rest in the next:—

राज a king

	Sing.	Plu
Nom.	राजा,	राजा, राजानी
Acc.	राजे, राजानं	राजानो
Ins.	रज्जा, राजिना	राज्जहि, राजूभि
D. G.	रज्जो, राजिनो	राज्जानं, राजूतं, रज्जं
Ab.	रज्जा, राजिना	राज्जहि, राजूभि
Loc.	रज्जे, राजिनि	राज्जमु
Voc.	राज	राजा, राजानो

N. B. When राज forms the last member of a compound, it is declined like बुद्ध, e. g. महाराज a great king; मगधराज king of Magadha etc.

ब्रह्म God Brahmā

Nom.	ब्रह्मा	ब्रह्मा, ब्रह्मानो
Acc.	ब्रह्मानं, ब्रह्मं	ब्रह्मानो
I. A.	ब्रह्मना	ब्रह्मेहि, ब्रह्मेभि
D. G.	ब्रह्मनो, ब्रह्मस्त	ब्रह्मानं, ब्रह्मन्
Loc.	ब्रह्मणि	ब्रह्मेमु
Voc.	ब्रह्म, ब्रह्मे	ब्रह्मा, ब्रह्मानो

Similarly महाब्रह्मा the great Brahmā.



अद् a road, time

	<i>Sing.</i>	<i>Plu.</i>
Nom.	अद्दा	अद्दा, अद्दानो
Acc.	अद्दानं	अद्दाने
I. A.	अद्दना, अद्दुना	अद्दानेहि-मि
D. G.	अद्दुनो	अद्दानं
Loc.	अद्दनि, अद्दाने	अद्दानेसु
Voc.	अद्द	अद्दा, अद्दानो

Like अद् decline अस्म [अस्मन्] = stone, मुख [मूर्धन्] the head and आत्तुम [आत्तम्] self (an archaic form).

### The Past Tense (*continued*)

#### § 66. Second Set of Terminations

1st per.	सि	सिग्घ
2nd per.	सि	सिथ
3rd per.	सि	सु

The terminations are added to verbs when their bases end in आ or ए. But when the base ends in अ, the 3rd person plural termination is अंसु instead of सु, e. g. अहंसु (अ necessary) from अ to stand; अदंसु (अ necessary) from दा to give etc.

#### (a) दिम to preach 10th c.

3rd per.	{ देसयि, अदेसयि देसेसि, अदेसेसि	{ देसायंसु, अदेसायंसु देसयु, अदेसयु देसेसु, अदेसेसु
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(b) The roots हर and गम are optionally changed to ह्र and गम and then they take these terminations with अ necessary : thus past 3rd person of हर would be हरि, अहरि, अहसि; हरिसु, अहरिसु, अहंसु, हरे, अहरे. Of गम, गमि, अगमि, अगमिसि, अगमिसु, गमि, अगमि, अगमिसु, गमि, अगमि.

§ 67. (a) [Grammarians give the following as the terminations of the past tense :—

	Parassapada		Attanopada	
	Sing	Plu	Sing	Plu
1st per	अ, अ	अम्हा	इ	म्हसे
2nd per	ओ	त्थ	से	व्ह
3rd per	अय	व	इत्थ	इत्थुं

Out of these terminations, very few are ever used, but they are given here *for recognition only* ]

(b) The root वच् (to speak) is conjugated in the past tense only (अ necessary).

	Sing	Plu.
1st per.	अवच	अवचम्ह
2nd per	अवच	अवचत्थ
3rd per	अवच, अवोच	अवचुं, अवोचु

(c) दिस (base दस्स) 'to see', in addition to its regular forms, has these with अ necessary —

1st per	अदस	अदसम्ह
2nd per	अदस-मा	अदसत्थ
3rd per	अदस-सा	अदसात्तुं

(d) Besides there are found many stray forms in the past tense, which are taken from the different varieties of the past tense (imperfect, aorist, perfect) in Sanskrit

a little  
365), "I

§ 68 The past tense is used in an imperative sense when the prohibitive particle मा is put before the past tense form of a verb. As मा मावि don't fear, मा मावि don't go. The sign अ is not used in this case. मा can be used before an imperative form also.

## WORDS सप्त

सङ्क 1st c with आ to suspect  
 नाग *m* a serpent [form  
 रुच with आ 10th c to in-  
 दुम्भन [दुर्मनस्] *adj* dejected  
 विस्सर *m* a moan, a groan  
 करिवा (gerund of कर) *on*  
 making  
 खो [खलु] *ind* verily  
 प + क्त 1st c to go away  
 अज्झासव [अध्यासव] *m* inten-  
 tion, opinion  
 बाबैल *m* name of a country  
 (Babylon)  
 लाभ *m* gain, profit  
 सक्कार [सक्कार] *m* respect  
 कहापणमत [कार्पाणमत] *n* a  
 hundred kahāṇa coins  
 दण्ड 10th c to fine (with  
*instr*), to punish  
 सुन्दर *adj* समिन *adj* fine,  
 beautiful, nice  
 पास (पाश) *m* a snare  
 बन्ध 1st c. (passive base बज्ज)  
 to bind, to catch  
 रव 1st c with वि to cry  
 भन्तेवारी *m* a pupil  
 दिव्यो [दिव्य] *ind* yesterday  
 प्रकार (प्रकार) *m* a way, a  
 manner  
 दा [द्या] 1st c with उप (bases  
 उपदा, उपहृ, उपनिहृ) to at-  
 tend upon, serve  
 काण्डवन् [काण्डव] *m*, परवन् *m*  
 गारिवुण *m* names of men

रत्तिदिवपरिच्छेद [रात्रिदि°] *m*.  
 the distinction between  
 night and day  
 आ with प *pass* to be known  
 बुद्धालोक *m* the light of the  
 Buddha  
 महादान *n*, a general charity  
 वत्त with प (causal base पवत्ते)  
 to start, continue  
 हत्तर [हत्तर] *adj* hasty  
 दस्सन [दर्शन] *n* insight, judg-  
 ment  
 विस्सास आपद (आ + पद 4th c)  
 to put faith  
 चतुष्पद [°स्पद] *m* a beast, a  
 quadruped  
 सरणी गत *adj* who has sought  
 refuge in [ship  
 उपामवत्त [°व] *n* lay-devotee-  
 मव्यपुत्त [आव्यपुत्त] *m* an epithet  
 of the Buddha [driver  
 हण्डियमेण्ड *m* an elephant  
 रेलो [रथ्या] *f*, भय *m* a street.  
 पुरता [पुरतस्] *ind* in front  
 धा with भन्तर 4th c to vanish  
 टान [रपान] *n* spot  
 जेत्ताविहार *m* the Jetavana  
 monastery  
 तावस *m*, a | ermit  
 पण्णाला [पण्णाला] *f* a cottage  
 जग 1st c with पदि to nou-  
 rish [milk  
 दुद [दुध] *n*, भीर [भीर] *n*  
 बाल 10th c to tear

आकिण्ण [आकीर्ण] *adj* full  
 कण्टक *m* = thorn

गम *1st* = with पति + आ  
 (पच्चागच्छति) to return

A १ मा अञ्ज किञ्चि आसङ्खित्य महाराज । २ नागो भिक्खून् एत  
 मथ आरोचेसि, भिक्खवो च रञ्जो ओरोचेसु । ३ सो नागो दुक्खो दुग्गमो  
 विस्सर करिवा पक्कामि\* । ४ बुद्धो तस्मि खो समये महायङ्गुनो अज्जासय  
 वेदेसि । ५ यदा मोरो वावेरु भगच्छि तदा वाकस्स लामो च सकारो च  
 अहायय† । ६ राजा खोर वहापणसतेन दण्हेसि । ७ अह हिज्जो सुन्दरतळाके  
 सोमनानि उट्थानानि च अहस । ८ सम्भे देवा मनुस्सा च ब्रह्मान अवोचु,  
 ए खो ब्रह्म, सम्भेस देवान सेट्ठोऽसि । ९ सकुणो तस्मि खणे पासे बज्जि  
 विरवि च । १० अन्तेवासी आचरिय पानीय अदासि, तस्स पादे सेलेन  
 मरिख, अञ्जेन च पकारेन त उपहासि । ११ कोण्डञ्जबुद्धस्स काले रत्ति  
 दिवपरिच्छेदो न पञ्चायिथ । सत्ता निच्च बुद्धालोकेनेव विचारिमु ।  
 १२ पण्यतो नाम राजा भिक्खुसङ्ग निमन्तेसि, महादानं पवत्तेसि, बुद्धस्स  
 च सन्तिके पण्यनि । १३ अस्सो उप्पत्ति, नदिया च पारिमतीरे अट्ठासि ।

१४ मा ब्राह्मणा इत्तरदस्सनेन ।  
 विस्सासमापजि चतुप्पदस्स ॥

१५ अह बुद्धञ्च धम्मञ्च सहज्झा सरणं च गतो ।  
 उपासकत्तं वेदेसि सक्कपुत्तस्स सासने ॥

B 1 Great king, do not be anxious (चिन्त) I shall  
 protect your children 2 The elephant drivers saw the  
 Tathagata on the street 3 The elephant stood in front of  
 the Blessed One and saluted him 4 Then all the monks  
 praised (वण्ण) the merits of the Blessed One, the Doctrine  
 and the Assembly 5 The deity said these words (वचनsing)  
 and vanished on the same spot 6 On that day, Sariputta  
 was dwelling (हर with वि) in the Jetavana monastery with  
 many monks 7 Near the same (एव) lake hermits made

\* पक्कामि (=पक्कमि) an irregular form † अहायय = अहायि

‡ May be written in this way also—अह बुद्धं च धम्मं च सच च

their residence (वासं कथं) in cottages 8 They nourished the crow with flesh, fruit and milk 9 The boys stole mangoes and when the gardener saw them, they threw the fruit (away) into a pit 10 I shall tear your head if you will not speak 11 The road to the king's garden is full of (use *instr*) stones and thorns 12 Did you (किं तुम्हे etc) count your cows when they returned from the forest? 13 The gosling chose a husband to her liking 14 The stone fell on the head of the beast and it died on the spot 15 The kings divided the enemies' wealth among themselves (अभ्यनमन्त)

## LESSON XV ( पण्णससमो पाठो )


§ 69 Masculine Nouns ending in न् in Sanskrit

*Continued from § 65*

Let us now take up the nouns अत्त, युव, पुम and सा

(a) अत्त self, soul

	<i>Sing</i>	<i>Plu</i>
Nom	अत्ता	अत्ताना, अत्ता
Acc	अत्तानं, अत्तं	अत्तानो, अत्त
Inst	अत्तना, अत्तेन	अत्तनेहि, अत्तनेभि
Dat	अत्तना	अत्तानं
Ab	अत्तना	अत्तनेहि, अत्तनेभि
Gen	अत्तनो	अत्तानं
Loc	अत्तनि	अत्तानेसु
Voc	अत्त	अत्तनो, अत्ता

 अत्त as a noun means the soul, but it is more frequently used as a reflexive pronoun. In the latter capacity it is used in the singular number only, irrespective of the gender and number of the noun it refers to, as सा इयिपो अत्तानं हिंसन्ति 'the women hurt themselves'. Most of the forms of अत्त are taken directly from the Sanskrit declension of आत्मन्

## (b) युव a youth

## Sing.

## Pla.

Nom.

युवा

युवानो, युवाना

Voc.

युव, युवान

युवे, युवाने

Acc.

युवं, युवाने

{ युवेहि-भि  
युवानेहि-भि

Inst.

युवाना, युवेन, युवानेन

Ab.

{ युवा, युवस्मा-म्हा,

युवानं, युवानानं

D. G.

युवाना, युवानस्मा-म्हा

{ युवासु, युवेसु

Loc.

युवस्स, युवानस्म

{ युवानेसु

{ युवे, युवास्म-म्हि

{ युवाने, युवानस्मि-म्हि

## (c) पुम a man

Nom

पुमा

पुमानो, पुमा

Voc.

पुम

" पुमे

Acc

पुमानं, पुमं

{ पुमानेहि, पुमानेभि,  
पुमेहि, पुमेभि

Inst.

पुमाना, पुमुना, पुमेन

Ab.

{ पुमाना, पुमुना, पुमा,

पुमानं

D. G.

{ पुमस्मा-म्हा

{ पुमानेसु, पुमासु,

Loc.

पुमुनो, पुमस्स

{ पुमेसु

पुमाने, पुमे, पुमस्मि,

पुमन्हि

## (d) सा a dog

Nom.

सा

सा, सानो

Voc.

स

सा, "

Acc.

सं

साने

Inst.

सेन

साहि, साभि

Ab.

सा, सस्मा, सग्हा

" "

Dat.

सस्म, साय

सानं

Gen.

सस्म

साने

Loc.

से, सस्मि, मग्हि

सामु

Observe that the declension of the nouns given in these two lessons partially follows some base ending in  $\text{भ}$  declined like बुद्ध. while the irregular forms are taken from

Sanskrit with modifications, e g, the forms राज्ञा, अद्धानो, अत्तनो, युवानो are from Sanskrit राज्ञा, अध्वान, आत्मान and युवान, respectively युव has two bases युव and युवान Students should mark the other bases for themselves

### The Potential Mood

§ 70 The potential (optative) mood expresses probability, command, wish, prayer, hope, advice and capability It is used in dependent clauses also in which the above senses are implied It is used in conditional or hypothetical sentences in which one statement depends upon another as its reason or condition Verbs containing auxiliary parts as, *may might, can, could, should and would* represent Pāli verbs in this mood

#### Terminations

	Sing	Pla
1st per	एव्यामि, एव्य	एव्याम
2nd per	एव्यासि	एव्याथ
3rd per.	एव्य, ए एथ	एव्यु

*N B* The terminations एव्य and एथ properly belong to the Attanopada

(a) The ending अ and ए of the bases of roots are dropped before these terminations, e g भू (to be) has भव as the base भव + एव्यामि = भव् + एव्यामि = भवेव्यामि

कथ has two bases, कथे and कथय कथे + एव्य = कथ् + एव्य = कथेव्य कथय + एव्यु = कथय् + एव्यु = कथयेव्यु कथे + ए (3rd S) = कथ् + ए = कथे

छिद् 7th c to cut

1st per	छिन्देव्यामि, छिन्देव्य	छिन्देव्याम
2nd per	छिन्देव्यासि	छिन्देव्याथ
3rd per	छिन्देव्य, छिन्दे, छिन्देथ	छिन्देव्यु

[(b) The following Attanopada terminations of the potential (optative) are given for recognition only —1st

Person (S) पृथ्वी, (P) पृथ्वी, 2nd (S) पृथ्वी, (P) पृथ्वी, 3rd (S) पृथ्वी, (P) पृथ्वी]

§ 71 The following are the forms of the roots of the second conjugation for the potential (optative) mood —

हु to be

	Sing	Pla
1st per	हुवेद्यामि, हुवेद्ये	हुवेद्याम
2nd per	हुवेद्यामि	हुवेद्याथ
3rd per	हुवे, हुवेद्य, हुवेद्य	हुवेद्यु

अस to be

	Sing	Pla
1st per	अस्ये	अस्याम
2nd per	अस्य, निषा	अस्यथ
3rd per	अस्य, निषा	अस्यु निषु

मृ is conjugated like हु as मुवेद्यामि etc. ह 'to go' is not conjugated in the potential, conditional and the past

### WORDS मत्त

दीपायु, उपायि names of men  
 स्वाध्याय [ ] well + आर्याय  
 well preached  
 धर्मविनय m the Doctrine  
 and Discipline  
 रम [क्षम] adj capable,  
 patient  
 सारत [सुरत] adj sympathetic,  
 contented  
 क्षिप्त 1st c to be tired, to  
 be exhausted  
 उपाय m a remedy, means  
 अक्षय [अक्षय] m death, lapse  
 अक्षयेन after the death or  
 lapse  
 दारक m child  
 नत्त 4th c with वि to be  
 turned

किल्ल [किल्ल] adj tired, ex-  
 hausted  
 गुर [गुर] n a mean act  
 न + आ + पर 1st c to practice  
 विष्णु m a wise man  
 वद 1st c with उर to blame  
 नास f the nose  
 रुहवा f growth growing  
 आनात adj brought  
 दम [दम] 1st c to bite  
 दया f pity compassion  
 वधक [वधक] m a candle  
 an outcast  
 तत्तक [तत्तक] m a carpenter  
 नत्त [नत्त] (नत्त) to bend, e  
 to train  
 कस्तानि adj constructed  
 कत्त [कत्त] adj done, com-  
 mitted



कलिस [हिंस्] 1st c with सं  
to be soiled.

भन 1st a to resort to

पुरिसाधम [पुरिषा] m meanest  
of mankind

कर्याण adj benevolent, be-  
neficial

पुरिसत्तम [पुरिषो] m best of  
mankind

वाचा f speech, words

तप (causal) तापयति to vex

हिस 7th c with धि to hurt

वे [वे] meaningless particle

सुमासित [°पित] adj well-  
spoken, well-advised

वधि [वधिद्] ind I hope

मन 4th c with अप to insult

मूल n a root

दहर adj young

वुद्ध [वृद्ध] adj old

धा 1st c with स (सहति) to  
believe in (with gen of  
object)

मद् 4th c with प to err

लोक m the world

पाण [प्राण] m a creature,

निरय m hell.

सिक्ख [शिष्य] 1st m to learn

नङ्गुल [शङ्खुल] n the tail

वक्क [वक्र] adj crooked

A १ मय वे दीधायु पस्सेय्याम तस्स हत्थे छिन्देय्याम । २ तुग्गे  
स्वाक्खाते धम्मविनये पब्बजिता खमा च भवेय्याथ सोरता च । ३ केन नु खो  
उपायेन उपासि भग्गाक भग्गयेन सुखं च जीवेय्य न च किलमेय्य । ४ इमिना  
उपायेन इमे दारका न विनस्सेय्यु । ५ सवे सो युवा अज्जेहि युवानेहि सद्धिं  
अदुना गच्छेय्य, किलम्भो न हुवेय्य । ६ अत्ता हि अत्तनो नत्थि, कुत्तो पुत्ता  
वुत्तो धन । ७ न च सुह समाचरे किञ्चि येन विञ्जू परे उपवदेय्यु । ८ वग्गु  
(= वदेय्यु an irregular form) वा ते न वा यग्गु, नत्थि नासाय  
रुहना । ९ कस्साय सा होति । सो तेन पुमुना आनीतो । न कञ्चि श्सेय्य ।  
१० यस्स पुमुनो ददा नत्थि त वसल्लोऽति सुवेय्याथ । ११ तच्छका दाह  
नमयन्ति पण्डिता पन अत्ताम नमयन्ति । १२ किलम्भा नरा उदक पिबेय्युऽति  
सेहिना तळाको कारापितो ।

१३ अत्तनाऽव क्त पाप ।

अत्तना सकलित्सति ॥

१४ न भजे पापके मिते, न भजे पुरिसाधमे ।

भजेय मित्ते वल्ल्याणे, भजेय पुरिसुत्तमे ॥

१५ तमेव वाच भासेय्य वायत्तान न तापये ।

परे च न विहिंसेय्य, सा वे वाचा सुमासिता ॥

- B 1 (One) should speak only what (यं त) is beneficial 2 I hope (कश्चि) you do not insult your master 3 If you would live here, you would not get fruit and roots 4 If a young monkey were to deceive an old one, the old one would not believe the young fellow (use Gen) 5 If you are a king's son, you may also become a king 6 Youths may err in this world 7 If you would hurt creatures you will be born in hell 8 Let young men abstain from killing and drinking 9 We will not abstain from the truth 10 If they will speak a well advised speech, learned men would praise them 11 I shall bring my son (Dat) a book, so that (इत्ति) he may learn 12 You may personally (last sing of अत्त) go to the Jetavanī monastery and invite the Blessed One 13 The tails of dogs are always (पय) crooked 14 Pity for the dog (use Loc) rose (जाग) in the mind of the man at the same moment 15 "Let no sinful qualities touch you and me!" said he

## LESSON XVI ( सोढसमो पाठो )

### § 72 Masculine Nouns ending in वृ in Sanskrit

Many of the nouns ending in वृ in Sanskrit or वृ in Pali are formed from verbs and they denote the doers of the actions indicated by the roots e.g. मत्थु [शास्त्र] 'a teacher', is formed from the root साध [शास्त्र] to teach. Such nouns are taken directly from Sanskrit with modifications according to rules of change (lesson II)

They are declined partly like भिक्षु and partly like the corresponding Sanskrit nouns

माधु [शास्त्र] the Teacher

	Sing	Plu
Nom	माधु	माधवो, माधव
Acc	माधुम्	माधवो, माधव
Inst	माधुना, माधुना	{ माधवेहि, माधवेभि
Abi	माधुना, माधुना	{ माधुहि, माधुभि
Dat Gen	{ माधु, माधुस्त	{ माधवान, माधान,
	{ माधुना	{ माधुना
Loc	माधुनि	माधवेषु माधु रथु
Voc	माधु, माधु	माधवो, माधव

The forms सत्था, सत्थु, सत्थरि etc. are from शान्ता, शास्तु, शान्तरि etc.

Similarly decline वत्तु (कर) a doer, भत्तु (भर) a master, a husband, नेतु (नी) a leader, सोतु (सु) a hearer, ज्ञातु (या) one who knows, जेतु (वि) = conqueror, दातु (दा) a donor etc. [कर्त्तु, भर्त्तु, नेतु, श्रोतु, ज्ञातु, जेतु, दातु]. The word नत्तु [नप्पु] 'a grand-son,' is declined like सत्थु.

§ 73. The words पितु m. (a father) and भ्रातु m. (a brother) [पितृ, भ्रातृ] are somewhat declined like सत्थु.

	पितु	
	<i>Sing</i>	<i>Pla</i>
Nom. Voc.	पिता	पितरो
Acc	पितर	पितरो
Inst	पितरा, पितुना	{ पितरेहि-भि
Abl.	पितरा	{ पितृहि-भि
Dat. Gen.	{ पितु, पितुस्स	{ पितरान, पितान
	{ पितुभो	{ पितुन, पितुञ्च
Loc.	पितरि	पितरोसु, पितुसु, पितुसु

मातापितरो (parents) is declined like पितु but only in the plural number.

#### § 74. Feminine Nouns ending in नृ in Sanskrit

There are only two fem. nouns in Pāli whose Sanskrit originals end in नृ. They are मातु (a mother) and धीतु or दुहितु (a daughter) [मातृ, दुहितृ]. They are declined partly like धेनु and partly like the Sanskrit nouns.

	मातु	
	<i>Sing</i>	<i>Pla</i>
Nom. Voc	माता	माता, मातरौ
Acc.	मातर	मातरौ
Inst. Abl.	मानुया, मातरा	{ मातरेहि-भि
		{ मातृहि-भि
Dat. Gen	मातु, मानुया	{ मातरान, मातान
		{ मातुन
Loc.	{ मातरि, मातुया	{ मातरोसु, मातुसु,
	{ मातुर्य	{ मातुसु

### The Conditional Mood

§ 75 The Conditional mood is used in those hypothetical sentences in which the nonperformance of action is implied. "The action would have taken place, if the condition would have been fulfilled, which however was not done." The mood must be used in both the principal and subordinate clauses.

The following are the terminations of this mood—

	<i>Sing</i>	<i>Plu</i>
1st per	इस्मि	इस्मिह
2nd per	इस्मि	इस्मिथ
3rd per	इस्ति	इस्मिन्

अ is optionally prefixed to the root as in the past tense (see § 63). The ending अ of the base of a root is dropped before these terminations e.g. पच + इस्ति = पचिस्मि or अपचिस्मि, but the initial इ of the terminations is dropped after च of the 10th conj. and इ or अस्ति of the causal, e.g. चारे + इस्मि = चारेस्मि or अचारेस्मि.

Conjugate चर to fill 1st c

	<i>Sing</i>	<i>Plu</i>
1st per	चरिस्मि, अचरिस्मि	चरिस्मिह, अचरिस्मिह
2nd per	{ चरिस्मि	चरिस्मिथ, अचरिस्मिथ
3rd per	{ अचरिस्मि	चरिस्मिन्, अचरिस्मिन्

§ 76 The conditional forms of roots of the second conjugation are given below —अस् (to be) and इ (to go) have no conditional forms.

The prefix अ is necessary in the case of इ to be

इ to be

	<i>Sing</i>	<i>Plu</i>
1st per	अहुविस्मि	अहुविस्मिह
2nd per	अहुविस्मि, अहुविस्मिसे	अहुविस्मिथ
3rd per	अहुविस्मि	अहुविस्मिन्

to speak

Prefix अ is optional.

*Sing*

*Plu*

1st per.

अ-अविस्सं

अ-अविस्समह

2nd per.

अ-अविस्स

अ-अविस्सथ

3rd per.

" "

अ-अविस्ससु

## WORDS सह

जातिसम्पन्न *adj.* endowed with high birth

पालक *m* a protector, guardian

पेच्च [प्रेत्य] *ind* in the next world

पट्ययय [पथमयय] *n* the prime of life

सोतापत्त *m f n* a person in the first stage of sanctification

भगिनी *f* a sister

अन्ताणु [आतु] *m* one who understands

अहिबुध *m* a family of snakes

मेस *adj* friendly

दह [दष्ट] *adj* bitten

महागिन (गारित) *m* a barber

संगम (गै) *m* association, contact

मगुहमज्जा [मगुहमज्ज] *m* the middle of the sea

दुग्गल [दुग्गल] *adj* poor

सिग [सिग] *n* a horn

मत्त [मत्त] *m* the state of being dead, i.e. death

दुल्लभ [दुल्लभ] *adj* difficult to obtain

महादल, राम, कोकालिक सुद्धोदन, अजातमत्त *names of men*

रेमा *name of a woman*

पभाव [प्रा] *m* power, strength

सोचिन्त्य [सोचिन्त्य] *adj* a sad thing

श्रुत्त *adj* heard [heard

सुत्ता (gerund of सु) having

मह *1st c* with प to bear

भिशरक [भिशर] *m* a beggar

गारय [गै] *m* respect

यध *1st c* to kill

मिनेह [यध] *m* love.

मग्ग [मग्ग] *m* the path

ऐणु [ऐणु] *m* a heaver

मंघानु [मंघानु] *m* name of a kind

देवलोका *m* the divine world

शरय *m* the body

A १ भो, मग्गे एते जगत्तिमान्णो अनविस्स, एतस्स एते लभिस्स।

२ तात्थां विता विता मग्गे पाल्लो को अत्तो भवि। ३ आत्तः। मग्गु

लभिस्सं लभिस्साम धम्मम् च मोक्षो भविस्साम। ४ पुत्ताजं धनारो देव

मुखं अनुभवन्ति । ५ यदि सो पठमत्रये पच्यजेय्य, सोतापत्रो भवेय्य । ६ अयं  
 बालको मा मातरा वा पितरा वा भ्रातरा वा भगिन्या वा छट्ठीयतु  
 ७ देहेतु सत्था धम्मं, भविस्सन्ति धम्मस्स अज्जातारोऽति अवोच यद्वा  
 ८ मये मो भिक्खु इमाजि अहिक्खुजि मेत्तेन चित्तेन करिस्स, मां अहिना  
 द्हो न भरिस्स । ९ यदि तस्स नहरपितस्स इमिना उपासकेन मदि संसारां  
 न भविस्स, ममुदगळो येव\* नस्सिस्स । १० सचे तव पिता न भरिस्स, त्वं  
 इमाता न भविस्स । ११ यदि मे पादा मम सिंगोहि सदिसा अहुविस्संनु न  
 कोऽपि पाणी मया समो सुन्दरो अहुविस्स । १२ सचे ब्रह्मदणो तस्मिं काले  
 गामं न गच्छिस्स, सव्यं घर भग्गिना नस्सिस्स । १३ मातापितुत्तं पन मे  
 मत्ता भ्राता एव दुहमो, भ्रातर मे रक्खथ, महाराज । १४ खेमाय मत्ता  
 तस्सा भ्राता च सहायका होन्ति ॥

१५ केन राम प्रभावेन सोचित्त्यं न सोचति ।

पितरं कालकृतं मुत्ता न तं वत्तद्दत्ते दुक्खं ॥

B. 1 He does not bear the pain of the death of his brother and parents. 2. The teacher preaches the way (सत्ता) of deliverance (निव्वान) to the hearers. 3. If the beggar had not got food from the donor, he would have perished today. 4. If our parents had been living (=would have lived), my brother would not have abandoned me. 5. O youths! Nourish your old parents with food and clothes. 6. Devadatta and Kokālika have no respect for the Teacher (use Loc.). 7. If there be a speaker, there will also be hearers of the Doctrine. 8. Rāhula, son of the Teacher, was the grandson of King Suddhodana (Say Suddhodana-king). 9. If my horns had been beautiful, I should have looked handsome. 10. If Ajātasattu had not killed his father, he would have been a *Sotāpanna*. 11. Love for the daughter (Loc.) dwells in the mind of the mother. 12. May the leaders of men not err in their path! 13. The jambu trees in the garden are (being) cut (down)

\* ए and दे, ओ and वो, इ and वि, उ and वु are interchangeable (for recognition only).

by the hewers. 14 Mandhātū ascended to the divine world with his body 15. It is not proper (use वदति, § 27 for the hearers to insult (अपमन्त्रितु) the speaker

## LESSON XVII ( सत्तरसमो पाठो )

§ 77. Masculine Nouns ending in वन्त and मन्त

वन्त and मन्त [ वत्, मत् ] are possessive suffixes added to nouns to form adjectives and nouns वन्त is added after अ or आ and the other after other vowels Thus from कुल, फल, यस, धन, सील and पद्मा we get respectively —

कुलवन्त born in a good family धनवन्त wealthy

फलवन्त fruitful

सीलवन्त virtuous

यसवन्त successful

पद्मावन्त intelligent, clever.

From सति, ज्ञुति, चक्षु and हेतु we get —

सतिमन्त possessed of recollection, alert

ज्ञुतिमन्त full of splendour

चक्षुमन्त having eyes i.e insight

हेतुमन्त having a cause, causal.

These nouns (or adjectives used as nouns) are declin

... with some additional forms taken with modified declension मगवन्त

	अगवन्त [ भगवन् ]	
	<i>Sing</i>	<i>Plu</i>
Nom	भगवन्तो, भगवा	भगवन्ता, भगवन्तो
Acc	भगवन्तं, भगवं	भगवन्ते
Inst.	भगवन्तेन, भगवता	भगवन्तेहि-भि
Dat Gen.	भगवन्तस्स, भगवतो	भगवन्तान, भगवत्त
Abl	{ भगवन्ता, भगवन्तस्मा-म्हा भगवता	भगवन्तेहि-भि
Loc	{ भगवन्ते, भगवन्तास्मि भगवन्तस्मि, भगवति	भगवन्तेसु
Voc	{ भगवन्त, भगवन्ता भगवा, भगवं	भगवन्ता, भगवन्तो

The irregular forms भगवा, भगवता, भगवतो, and भगवति of the singular, and भगवन्तो and भगवत of the plural are from Sanskrit भगवान्, भगवता, भगवत भगवनि, भगवन्त and भगवताम् respectively.

Similarly decline महन्त [महत्] great, अरहन्त a person in the last stage of sanctification, an arahat, हिमवन्त the Himālaya mountain etc

### § 78 Neuter Nouns ending in वन्त and मन्त

Neuter nouns or adjectives ending in वन्त or मन्त are declined like the corresponding masculine substantives from the Instrumental to the Locative. The other forms are as those given below —

	गुणवन्त n virtuous	
	Sing	Pla
Nom	गुणवन्त, गुणवं	{ गुणवन्ता, गुणवन्तानि गुणवन्ति
Acc	" "	गुणवन्ते, *वन्तानि, *वन्ति
Voc	गुणवन्त, गुणवं	{ गुणवन्ता, गुणवन्तानि गुणवन्ति

The form गुणवं is from Sanskrit गुणयव गुणवन्ति is itself a Sanskrit form

§ 79 The feminine forms of substantives ending in वन्त and मन्त are formed by changing वन्त to वन्ती or वन्ती and मन्त to मन्ती or मन्ती. The feminine forms of कुलवन्त, सतिमन्त, भगवन्त are कुलवन्ती (\*वन्ती), सतिमन्ती (\*मन्ती), and भगवन्ती (\*वन्ती) respectively. महन्त has महन्ती or महन्ती as the feminine. These substantives are declined like दाया (§ 35)

### § 80 Irregularities in the First Conjugation

(a) गम (to go) is necessarily changed to गच्छ in the Present, Imperative and Potential and optionally in other places. In the Past tense गम has a large number of forms.

Take गम as the base and add the first set with व optional



Similarly take गच्छ as the base and add the first set with अ optional

Take गमा as the base and add the second set with अ necessarily 3rd pl अगमंसु

[In addition the following irregular forms occur, which should be recognised ]

	Sing	Plu
1st per	अग, अगमा	अगुम्ह
2nd per	अगा, अगसा	अगुथ
3rd per.	अगा, अगमा	अगु

(b) टा (to stand) As this root comes from स्था, it is changed to ट्ठा when preceded by a vowel. It has two bases टा and तिष्ठ. The latter is used in all tenses and moods, while टा is used in the Present, Imperative and Potential when it is preceded by an upasagga. The base ट्ठ (or ट्ठ्ठ after vowels as उपट्ठहति, but भेट्ठहति) is used only when the root is preceded by an upasagga.

In the past tense take तिष्ठ as the base and add the first set, and take टा as the base and add the second set with अ necessary 3rd per sing अ तिष्ठि, अट्ठासि, plural अ तिष्ठिस्सु अ तिष्ठु अट्ठुस्सु. If the root is preceded by an upasagga there will be an additional base ट्ठ (ट्ठ्ठ) with the first set and अ optional 3rd per sing अट्ठा ॥ also seen. In the future the forms ट्ठस्सामि, ट्ठस्स्ये, ट्ठस्साम, ट्ठस्समि etc are found in addition to the regular ones.

(c) The root धा is changed to द्ध when preceded by an upasagga, e.g. पि + धा (to shut) = पिद्ध as the base. It is changed to धी in the passive, e.g. पिथीयते (is shut).

(d) The root दन (to kill) has दन्ति as its form of the 3rd per sing present tense.

(e) The roots मर (to die) and म्रि (to grow old, decay) are sometimes changed to मिय्य or मीय [मिय्थु] and म्रिय्य or जीय [जीय्थे] (I or recognition only).

## WORDS मदी

दोष [दोष] *m* a fault  
 पापिन् *m f n* sinful  
 देन तेन towards  
 कम with उप + सं to approach  
 उपसङ्गमिन्वा (gerund of उप + सं + कम), having approached  
 गथा *f* stanza  
 भास 1st *c* with अधि to address  
 वह 1st *c* to bear, carry  
 चागन्त [त्यागवत्] *m f n* charitable  
 विधि [धी] *f* Wealth, fortune  
 विपुल *adj* abundant, plentiful  
 वणवन्त [वर्णवत्] *m f n* beautiful, handsome  
 सत्कार [सत्कर्] *m* respect, honour  
 नाम *ind* really, verily, named, called, at all  
 अनाथपिण्डिक *m* name of a man  
 सेही [सेहिन्] *m* a banker, a merchant  
 हिमवन्त *m* the Himālayas  
 महाराज *m* one of the four guardian gods  
 अभिवादेवा (gerund of caus अभि + वद), having greeted

चतुर्दिश at the four sides  
 सेव्यथापि, सेव्यथा [तद्यथा] *ind.* as it were  
 अग्निक्वन्ध [अग्निक्वन्ध] *m* a column of fire  
 भिक्षुसमघपुरस्सनी (भिक्षुसंघेन पुरस्सनी) *adj* surrounded by the assembly of monks  
 नद 1st *c* to roar  
 अपारत [अप्रावृत्] thrown open  
 अमृत [अमृत] *n* the immortal state, nibbāna  
 द्वार *n* a door  
 सोत [आसत्] *n* the ear  
 सुख 7th *c* with व to give vent to  
 दुष्कण [दुर्वर्ण] *adj* ugly  
 अन्ध *adj* blind  
 शुचिमन्त [शुचिवत्] *adj* pure.  
 सेह *adj* better  
 ठा with उप to serve  
 पश्य [पश्य] *m* a requisite  
 मत्त *m* name of a clan  
 धा 1st *c* with वि to bury  
 धूप [सूप] *m* a dagoba  
 कच्छप *m* a tortoise  
 आकाश *m* the air  
 खणे खणे every moment  
 तदनन्तर, एताव *ind* and then

A १ दहरा पक्खी पञ्जावन्तो जुतिमन्तो च सन्ति । २ यो धम्मो भगवता देसीयने त चक्खुमन्ता अनुसरन्तु । ३ सीलवन्तियो पुञ्जवन्तियो गुणवन्तियो च इत्थियो पापक वचन न ब्रुवन्ति । ४ सीलवन्तेसु भिक्खुसु दोसा न दिस्सन्ति । ५ अथ खो मारो पापिमा येन भगवा तेनुपसङ्गमि, उपसङ्गमिवा भगवन्त गाथाय अज्जमासि । ६ बलवन्तोऽव गावो इम भार वहेय्यु । ७ चागवति पुरिसे सिरी विपुल्य भवति । ८ यदा वण्णवा मोरो पापेस्माग्मा तदा काक्खस्स सङ्कारो अहायित्य । ९ कम्म नाम एव फल्य होति यथा बोधि सत्तस्स । १० सावत्थिय अनायपिण्डिको नाम सेट्ठी अहोसि कुलवा, धनवा, यसवा च । ११ भरिया एनऽस्स होति वण्णवती कुलवती सीलवती च । १२ हिमवति महतो रक्खस्स मूले ते सव्वे भरहन्तो निसीदिसु । १३ चत्तारो महा- राजा भगवन्त अभिधादेत्था चतुहिसा अट्ठमु, सेव्यथाऽपि महन्ता अमिक्खन्था ।

१४ भगवा च तमिह समये । भिक्खुसङ्घपुरक्खतो ।

भिक्खून् धम्मं देसेति । सीहोऽव नदति वने ॥

१५ अथारता तेस अमत्तस्स द्वारा । ये सेतवन्तो पमुञ्चन्तु सद्ध ॥

B 1 The Blessed One surrounded with a great multitude of the monks entered Rājagaha 2 The wise men follow the advice of the virtuous 3 I saw a strong youth on the bank of the Aciravati river 4 You insulted the beautiful woman without cause 5 Some (एकस्मै) men

not deceive me, (who am a) man of of good character 9 The king of Kosambi started with a great army with his face towards Benares 10 A pure mind is better than a strong body or a heap of gold 11 He constantly served the Assembly with the four requisites 12 The Mallas will bury the tooth of the Lord (भगवन्त) in the dagoba 13 The tortoise, I hope, would shut its mouth (when it would be) in the air 14 "There is (अ) danger in this place," informed the maidservants to the king's daughter 15 The life of a being decays every moment and then he dies

## LESSON VXIII (अष्टमसमो पाठो)

## § 81 Present Participles in अन्त

The present participles of verbs are generally formed by adding अन्त to the conjugational base of the verbs e.g.

वद 1st c वद + अन्त = वदन्त speaking

गा 4th c गाव + अन्त = गावन्त singing

चुर 10th c चारे + अन्त or चोरय + अन्त = चारेन्त or चारयन्त, stealing

The present participles in अन्त are declined like भगवन्त (§ 77) except in the Nom, Acc and Voc cases

Let us take गच्छन्त —

गच्छन्त *masc* going

	Sing	Plu
Nom	गच्छन्तो, गच्छ	गच्छन्ता, गच्छन्तो
Acc	गच्छन्तं	गच्छन्ते
Voc	गच्छन्त, गच्छ	गच्छन्ता गच्छन्तो

Rest like भगवन्त

गच्छन्त *neuter*

	Sing	Plu
Nom	गच्छं गच्छन्तं	{ गच्छन्ता, गच्छन्तानि, गच्छन्ति
Acc	गच्छन्त	गच्छन्ते, 'न्तानि, 'न्ति
Voc	गच्छं, गच्छन्त	गच्छन्ता, 'न्तानि, 'न्ति

The feminine terminations for forming present participles are भती or भन्ती, e.g. वदती or वदन्ती speaking, गावती or गावन्ती singing, चारेती, चारेन्ती, चारयती, चारयन्ती stealing

Decline these words like दासी (§ 35)

## § 82 Present Participles in मान

The termination अन्त comes from अन्, the Sanskrit termination of the Parasmaipada, while मान, the Ātmanepadi termination is also used in Pāli. A root may take either termination in Pāli, though अन्त is more usual

मान is *not* used after bases not ending in अ, ए, इ it cannot be used after चोरे of the 10th c or हारापे of the causal.

वद् 1st c —वदमान speaking

वद् + य of the passive + मान = वद् + य + मान = वज्जमान being spoken (passive present participle)

गा to sing—passive base गीय + मान = गीयमान being sung

चुर-चोरयमान stealing (not चोरिमान) Passive चोरियमान being stolen

Decline present participles in मान like बुद्ध in the masc, फल in the neuter and कञ्जा in the feminine मान becomes माना in the fem

§ 83 The present participles of भस् (to be) are सन्त and समान

सन्त (being) has the additional sense of 'good' or 'a good person' In this sense in addition to सन्तैहि-मि, it has the form सत्थि (सत्थिम् before vowels, Sk सद्धि) Feminine यती or सन्ती like दासी Decline समान like कञ्जा

हु (to be), pres participle होन्त only Nom Sing होन्तो (m), होन्त (n) हाती, होन्ती (f)

The pres part of भू (to be) is भवन्त or भोन्त In addition to its usual sense, it is used as a pronoun showing respect, translatable by "your reverence", "your lord-(lady)ship" etc Decline भवन्त in these senses

भवन्त sir, your reverence

	Sing	Plu
Nom	भवं, भवन्तो	भवन्ता, भवन्तो, भोन्तो
Acc	भवन्त, भोन्त	भवन्ते, भोन्ते
Voc	भोन्त, भन्ते	भवन्ता, °न्तो, भोन्तो, भन्ते

The rest like भगवन्त

The feminine भोती (your ladyship, madam) is declined regularly like दासी

अरहन्त, pres part of अरह, is used in the sense of an arāhat (one in the last stage of sanctification) Nom Sing अरहा, अरह, अरहन्तो The rest like मगवन्त

### § 84 Absolute Constructions

When there are two actions performed simultaneously by two agents, the verb showing one of the actions is turned into a participle, when the subject of the participle is put into the genitive or locative case, and the participle is made to agree with it in gender, number and case, e.g. ब्रह्मदत्ते रज्जुं कांते or ब्रह्मदत्तस्य रज्जुं कांतेन्तस्य while Brahmadatta was ruling

(a) When contempt, disregard or contrast is to be shown, the Gen. Absolute is used, as रुदन्तस्य बालकस्य पिता पश्यति the father renunciated in spite of the child's weeping, पश्यन्तो आचरियस्य though the teacher was looking

(b) Sometimes the word agreeing with the participle is an indeclinable, e.g. एतु सन्ते, एवं सति this being the case, under these circumstances एव युज्यते this being said

### § 85 The Third Conjugation

There are only three roots of the third conjugation, दा to give, हा to abandon, and हु to sacrifice

#### The Present

दा—The base is दे or ददा In addition in the 1st person the forms दमि and दम्म are seen in the sing and plural respectively 1st p s ददामि, देमि, दमि, 3rd p pl ददन्ति देन्ति

हा—जहा is the base जहामि, जहन्ति

हु—हुही is the base हुहामि, हुहन्ति

#### \* The Imperative

The bases are the same as in the present The 2nd p. sing of दा is ददाहि, दद or देहि, of हा is जहाहि or जह, of हु is हुहोहि or हुह.

### The Future

दा Take दद as the base and add the terminations ददि-स्सामि etc Add the following 1st per दस्सामि, दस्सं, दस्साम 2nd per दस्ससि, दस्सथ 3rd per दस्सति, दस्सन्ति हा and हु—bases जह and जुह

### The Potential

दा-दद is the base दग्ग (1st p sing) दग्गा (3rd p sing) and दग्गु (3rd p plu) are irregular forms from Sanskrit हा and हु—Bases जह and जुह

### The Conditional

दा दद is the base with अ optional Add the following forms अदस्से, अदस्सेह etc (अ necessary)

हा and हु—bases जह and जुह अ optional

### The Past Tense

दा—Take दद as the base with अ optional and treat like a root of the 1st c Add अदासि, अदासिम्ह, अदामि अदासिथ, अदासि अदा, अदसु

हा—Take जह with अ optional and add 1st set

हु—Take जुह with अ optional and add 1st set

### WORDS सदा

मघ *m* sentence of death, murder

गी *with* आ to lead

अनल्पक [अनल्प] *adj* not a little

एल्लक [एल्लक] *m* a ram

असनि [असनि] *m f* thunder-bolt

अन्तराय *m* an obstacle

कम *1st c* with अति (अति क्खमति) to pass away

■ *1st c* with प to produce, to create

अपुञ्ज [°पुञ्ज] *n* demerit

सम्मासेवुद [सम्यक्°] *m* the Highly Enlightened one

भिक्षा [भिक्षा] *f* alms

काम *m* a sensual pleasure

लप *1st c* with वि+प (विप्पलपति) to prate, to rave

पुर *n* a city

नमस्स *1st c* to bow

सुधम्मता *f* goodness righteousness

भास 1st c with स to as-  
sociate

कुर्वेत् 3rd sing of कर् to  
do

सन्धव [सन्धव] m friendship

सन्निवास m society

यो यन् rather than

अङ्ग n limb

हेतु ind for the purpose of.

खिगाण [शृङ्ग] m a jackal

यथामुख्य ind at will

वाणिज m a merchant

वाह m ploughshare

सूक्ष्म [सूक्ष्म] m a mouse

पटिष्ठा [प्रतिष्ठा] f promise

बुभुक्षिवन् [भूक्षित] adj hungry

पिपासित adj thirsty

घट m a pot

जल [ज्वल] 1st c with प  
(पञ्चलति) to blaze

इन्द्रि [मदि] f glory

अर्थ गम [अस्त गम] to set

केलिसण्डल [केलि] n play-  
ground

A १ अहस्तासु लो ले पञ्चजिता ते चोरे वधाय भोजीयमाने । २  
भागवति ते यद्वज्रिते अन्यथ कुरुत अहांसि । ३ एवमे विम लादन्ते तस्य  
उपरि भसति पति । ४ एव सन्ते अन्तरायो मे भवेय्य । ५ गावेसु अदन्ता  
पाप्तेसु रत्ति अतिक्रमि । ६ ओवदतो बुद्धस्य लोको पाप आचरति । ७  
पस्ततपि देवान मनुस्या अपुञ्ज पसवन्ति । ८ नमो तस्य भगवतो अहतो  
ममासम्बुद्धस्य । ९ भिस्व मे देहि मोति । १० सचे सो कमे अहेय्य  
अह्राऽपि हुयेय्य । ११ समेन गच्छे धेरो बहुषो इतिषी जह्म, एवहा  
गापन्तिषो एकहा नृपन्तिषो एकहा च विप्लवपन्तिषो । १२ सचे मम  
हृदय मम सन्तिके अहविस्स, अह तुय्य त अदस्स ।

१३ लो अह विचरिस्सामि गामा गाम पुरा पुर ।

ममस्समानो मम्बुद्ध धम्मस्स च सुधम्मत्त ॥

१४ मन्निरेव समासेय सदिम बुद्धेय सन्धव ।

सत हि सन्निवासेन सोत्थि गच्छति महापितो ॥

१५ धन पजे यो पन अङ्गहेतु । अङ्ग पजे जीवितं रक्खमानो ।

अङ्ग धन जीवितं चापि सच्च । पजे नरा धम्मयनुस्सरन्तो ॥

II 1 A jackal roaming (विचर) at will fell into a well

2 I saw many men carrying burdens on their heads  
(use Instr Sing) 3 When the king was saying these words  
Queen Mālīkā gave the clothes to the beggar (Dat) 4 If  
... ant gives (Loc absolute) the ploughshares,



the mice will not eat the child 5 I may even abandon my kingdom but not the promise 6 Let us give corn to the hungry and water to the thirsty 7 While the Blessed One was living, the honour of the Assembly increased 8 The women are going (=go) to the Ganges and bringing (=bring) water in (their) pots (*Inst r*) 9 Who is it blazing with glory that salutes my feet? 10 Under these circumstances, I shall not give you a single *lahāpana* 11 If rain (देव) did not fall (वस्स use *Loc absolute*), the ancient Kings used to sacrifice (*Pres tense*) 12 While he was taking (भुज 7th c) his meal (मत्त), they fetched (आहर) him water 13 Candagutta went to the monastery when the cows were being milked 14 I shall not tell a lie although the thunderbolt were falling on my head 15 The sun set while even (येव) they were sporting (कीळ) in the playground

## LESSON XIX ( एहन्वीमतिमो पाठो )

### The Causal

§ 86. The causal base of a root is formed by adding अय or आयय to it, the signs being optionally changed to ए or अय, e.g. गमं मयति, गच्छाये पयति causes (someone else) to go

(a) Roots ending in अ, आ and those of the 10th conjugation take only आयय (or आवे), e.g. दापय-दाये from दा- bases पय पतयति, पतियेति

(b) Roots ending in इ and उ (both short or long) take अय (or ए) with vuddhi of the ending vowel, e.g. गृ to 1 ear ग्रायय य is the base.

(c) Roots of the 1st, 4th and 7th conjugations which do not end in अ, इ, ई उ or ऊ, take all the terminations with changes of the penultimate vowel similar to those in the 10th conjugation

(d) Some roots change their meaning in the causal form —

Root	Meaning	Causal base	Meaning
प + कुस	to call	पक्कोसापे-यय	to send for
कर	to do	कारय-रे-	to construct,
		रापय-पे	build
आ + गम	to come	आगमय-मे	to wait for
रु	to stand	रुपय-पे	to keep
प + ज्ञा	to know	पञ्जापय-पे	to arrange (seats)
दिस्	to see	दृस्मय-स्मे	to show
भू	to be	भाषय-वे	to cultivate
मर	to die	मारय रे	to kill
या	to go	यापय-वे	to be supported
हन्	to kill	घातय वे	to assassinate
वद्	to speak	यादय-दे	to play upon

§ 87 If a causal verb has two objects, the personal object is put either in the Acc or the Instr and the im-  
personal object only in the Acc e.g. भाषरियो अन्तेवासिक  
(or अन्तेवासिकेन) धम्म (only Acc) मावयति the teacher causes  
the pupil to hear the Doctrine मामो दामं (दासेन) दामं गमयति॥

way same  
भाषरि : अथ or  
पापीयति : पापीय)  
e.g. पापीयति is made to be given, भोजीयामि am fed, हरियसे art  
caused to be carried, etc

### § 89 Denominative Verbs

Verbs are often formed by adding causal signs to  
substantives, e.g.

Subst	Meaning	Verb	Meaning
पद्मवत्	a mountain	पद्मवताय	act like a mountain
धन	riches	धनय	wish for riches
पुत्र	a son	पुत्रिय	treat as a son
तण्हा	craving	तण्हाय	to crave
मेत	love	मेताय	to love
दब्ध	strong	दब्धय	to strengthen

### § 90 The Fifth Conjugation

There are very few roots in this conjugation. The sign of this class is न् (ण) or नो (णो), but the bases are taken directly from Sanskrit with modifications.

आप् with ण् to get, obtain. In the Pres and Imper, the bases are पप्पो and पापुणा, as पप्पोमि, पापुणामि, पप्पोन्ति, पापुणन्ति. Imp 2nd per Sing पप्पोहि, पापुणाहि, पापुण.

In the Potential, Future, Past and Conditional the base is पापुण only, as पापुणेय्यामि etc.

सक् [सृक्] 'to be able'. In the Pres and Imper, the bases are सक्को and सक्कुणा. Elsewhere they are सक्क and सक्कुण, as Fut 3rd per Sing, सक्खिस्सति, सक्कुणिस्सति.

हि 'to go' and दु 'to restrain' have the bases हिणा and दुणा in the Pres and Imper and हिण and दुण elsewhere respectively.

सु [श्रु] 'to hear' is changed to स्सु after vowels. In the Pres and Imper, the bases are सुणा and सुणो. Imper, 2nd per Sing सुणाहि, सुणोहि, सुण. Pot and Conditional, सुण is the base. In the Conditional, if अ is prefixed the base becomes अस्सुण, 3rd per Sing सुणिस्स or अस्सुणिस्स.

In the Past, take सुण as the base, अ optional and add 1st set, and take अस्सो as the base and add 2nd set. 3rd per Sing सुणि, अस्सुणि, अस्सोसि.

In the Future, take सुण and सो as the bases. After सो omit the initial इ of the terminations, e.g. सुणिस्सामि, सुणिस्स, सोस्सामि, मास्सं etc.

### § 91. Neuter Nouns ending in स् in Sanskrit

These are declined like पल्ल with the addition of a few forms from Sanskrit.

मन [मनस्], the mind

Nom & Acc	Sing	मनो [मन]
Inst	Ab	मनमा
Dat	Gen	मनसो [मनस]
Loc		मनसि

The forms given above are in addition to the regular forms and they are only in the Singular Decline the following nouns like मन—

मन, सिर, उर, तेज । रज, ओज, वय, पय ॥

पस, तप, वच, चेत । एवमादि मनोगणो ॥

जलसये सरो होती । आयो लोहे ( आ ) युनो लये ॥

सिर the head, उर the breast, तेज lustre, रज dust, pollution, ओज valour, वय age, पय milk, water, पस glory, pomp, तप penance, वच speech, words, चेत mind, सर a lake (not an arrow), अय iron, death Add पद the foot

### WORDS सह

लोक *m* the world, a world

अपरिमाण *adj* infinite

मेघ *n*, मेघा *f* universal friendship

घोषा *f* lute

झेरि *f* झेरी *f*, = drum

मण्डप *m* a pandal

दास *m* a servant, a slave

हर with हो to remove

कासाव [कापाव] *adj* yellow

छद 10th = with आ (आच्छादेति) to cover

उदपान *n* a well

सीघ [शीघ्र] *ind* soon, quickly

ककटक [कर्कट] *m* a crab

जीवितवधाय पापय to destroy the life of

मगध *m* *p!* name of a country

अजातमनु दिग्विसार, कोण्डन्न names of men

सुत [सूत्र] *n* a chapter

दाघनिकाय *m* name of a Pali book

घरावास *m* house-hold life

पौंस *m* a man

दिस 1st *c* with सं (सम्पत्सति) to understand

अथ [अर्थ] = advantage, profit

रम्य [रम्य] *adj* pleasant

बहुस्मृत [ध्रुव] *adj* learned (men)

संवर *m* restraint

साधु *ind* good, well

सर्वत्र [सर्वत्र] *ind* everywhere

भू 1st *c* with अभि to overcome

दा 3rd *c* to pay

यत्नि *m* tribute

आवाह *m* the marriage (of a son)

महा, विप्रल names of women

गन्ध *m.* a perfume, an unguent.

चोर *m.*, थेन [स्तेन] *m.* a thief.

रक्षस्य [राक्षस] *m.*, यस्स [°क्ष] *m.* a demon.

यस् *causal* with नि to wear, to cause to wear.

लिप *7th c.* with आ (*caus.* भाति).

म्यापय, आसेपय) to besmear.

उम्मार *m.* a threshold.

दुग्धेय [दुग्धेय] *adj.* dull, a dull fellow.

वारणि *f.* wine.

मेढ [येढ] *adj.* greatest.

विचार *m.* a thought.

रचि *f.* love.

A. १ मत्थान्नेकस्मि अपरिमाणं मेतं भावये । २ अहं चीगं वादेनं पुरिमं मम सन्तिकं पक्कोगापेसि । ३ एक्खे भेरिं वादेन्ति, एक्खे भासनानि पञ्जापेन्ति, एक्खे मण्डपं करोन्ति । ४ राजा भिक्षुनं दानं दापेमि सेट्ठिना । ५ माता पुत्तं आगमेत्ती यागुं भत्ते च दायापेस्मति । ६ यामिना दामो भारं हारपीयते । ७ एवं यामणेनं यथापेत्तयाय-पटमं केमे ओहारापेत्तयाय, कामा-यानि यथानि भट्टादापेत्तयाय, भिक्षुनं च दादे वग्दत्तयाय । ८ न कोऽपि पिपामितो उद्वानं गणापेत्ति पुमुस्सिक्खो वा, रं रत्तं वग्दत्तेति । ९ एने तपो पुरिसा महति निरिं मीधं पापुणिंगु । १० कस्सट्ठो आह, मये त्वं गरमि मं न जदिस्समि, अहं तं जीवितस्समं दापेस्सामासि । ११ मग्गधानं राजा भग्गानमपु भत्तनो पितरं विम्बिमारं दातेमि । १२ मा भन्ने हतो गच्छि, एक्कं पन गुणं मे मापय दीघनिशयम्हा । १३ किं नु गों सन्निपस्यसि त्वं घरायामं छट्ठेणु ।

१४ तस्मा हि पण्डितो योगो । संवरमं अण्णमत्तनो ।

विहारे कारये रम्मं । दामयेऽण्णं बहुग्गुणे ॥

१५ कायंन संवरं मापु, यथमा मापु संवरं ।

मनमा संवरं मापु, मापु मत्थय संवरं ॥

B. 1. Overcome your enemies and make them (*Acc. or Inst.*) pay your (*Dat.*) tribute. 2. He caused a large

worship the gods with flowers and perfumes. 11. The king said, "Send for the thief and make him tell his sins."

१ दापेस्सामि + दापि. \* दापये + ए + (तस्मात्),

7 The demons made the king wear a garment and caused him to be besmeared with unguents 8 Pingalā, the maidservant, waiting for the man, fell asleep on her threshold 9 Bad men make the good commit (कर) sins 10 Salute the teacher with (your bent) head and make him hear your lesson 11 A dull fellow makes (one) to lose (ह्रा) the profit as कोण्डण्य (did the) wine 12 The Buddha became the greatest man in the world by his valour, lustre, glory and penance 13 A thought came (उदयादि) in his mind, while she was playing upon the lute. 14 Don't kill me, I'll show you the lake 15 The elder created (उ + वृ + कृ + क्त) in the merchant's mind a love for the Doctrine (Loc)

## LESSON XX ( बीसतिमो पाठो )

### § 92 The Eighth Conjugation

The sign of the 8th conj is कर, which is dropped before the terminations of the Potential, Future and Conditional The roots of the conj are तन to expand and कर to do

तन—Pres 3rd s तनोति Imp 2nd s तनोहि, तन Pot 2nd s तनेष्यामि Fut 3rd s तनिस्यति Cond 3rd pl स (optional) तनिस्यन्तु Past 3rd s तनि, अतनि

कर—Pres and Imper करो is the base Imp 2nd s करोहि, कर

In the Future, Potential and Conditional, take कर as the base करिष्यामि, करेय्य etc

The past—कर, अकर and अकृ are the bases with some irregular forms

	Sing	Pls
1st per	अ-कौरि, अकामि	अ-करिम्ह, अकामिम्ह
2nd per	अ-करि, अकामि, अक	अ-करिथ, अकामिथ
3rd per	{अ-करि, अकामि, अक	{अ-करिथु, अ-कहं, अकमु

[ Recognise the following forms of कर. The base of the root क् sometimes taken as कुञ्च, from Sanskrit कुर्य, and sometimes as काह and कयिर; e. g. कुञ्चति, काहति, कयिरति. The substitutes कयिरा and कयिराय for करेय्य and करेय्याथ are often met in poetry.]

### § 93. The Ninth Conjugation

The sign ना is affixed to the following roots, whose bases are given in brackets.

अस् (अस्ना) to eat	चि (चिना) to collect
जि (जिना) to conquer	ज्ञा (जाना) to know
धु (धुना) to shake	पु (पुना) to purify
मि (मिना) to measure	लु (लुना) to cut

णा is added to गृह् (गण्हा) to take, catch, hold; की (क्रिणा, and after vowels क्रिणा) to buy; की with वि (विक्रिणा) to sell.

The ending आ in ना or णा is dropped before terminations beginning with vowels, e. g. अस्मन्नि, जानन्तु, गण्हिस्सामि, अगण्हि, कणि or अक्किणि etc.

The root ज्ञा has the following additional forms like दा—Future जस्सामि, जस्स; णस्साम etc. Past अज्जामि; अज्जासिन्हु; अज्जासि etc.

### The Numerals

§ 94. The numerals are as follows :—

Cardinals	Ordinals
१ एक one	पठम first
२ द्वि two etc.	दुत्तिय second etc.
३ ति	तत्तिय
४ चतु (चतुर)	चतुरथ
५ पञ्च	पञ्चम
६ छ (छळ)	छट्ठ, छट्ठम
७ सत्त	सत्तम
८ अट्ठ	अट्ठम
९ नव	नवम
१० दस	दसम

-§ 95 ]

- ११ एकादम  
 १२ द्वादम, यारम  
 १३ तेरम, तेळस  
 १४ चतुदम, चुदम, चोदम  
 १५ पञ्जदस, पण्जरस  
 १६ सोळस  
 १७ सत्तदस, सत्तरस  
 १८ अष्टाद(र)म  
 १९ एकूनवीसति, ०वीसा  
 २० बीसति, बीसा  
 २१ एकजासति, एन्बीसा  
 २२ द्वा-यार्वीसति-बीसा  
 २३ तैवीसति बीसा  
 २४ चतुवीसति बीसा  
 २५ पञ्चवीसति बीसा  
 २६ छ-बीसति [ पड्विंशति ] द्यबीसा  
 २७ सत्तवीसति बीसा  
 २८ अष्टवीसति बीसा  
 २९ एकूनतिसति तिसा  
 ३० तिसति तिसा  
 ३१ द्व-यत्तिसति तिसा  
 ३२ चत्ताळीसति, चत्ताळीसा  
 ३३ पञ्जासति, पञ्जामा  
 ३४ सट्ठि  
 ३५ सत्तति  
 ३६ असीति  
 ३७ द्वासाति  
 ३८ नवुति  
 ३९ नवनवुति

Add म to the cardinals  
 for masc and neut ordi-  
 nals, add ई for fem forms  
 as एकादसमो, एकादमी, एकादमम  
 (eleventh)

The ordinals of these  
 numerals are formed by  
 adding म (m n) and मी (f)  
 to the forms ending in ड,  
 as बीसतिम (m n), बीसतिमी  
 (f) 'twentieth' etc Or  
 add म to forms ending in  
 आ, after changing आ to अ  
 e g बीसम (m n) बीसमी  
 (f) Decline the ordinals  
 like बुद्धम, फल n and दामी f.

§ 95 The declension of the numerals from एक to  
 अष्टारस is already given (§§ 25, 30, 34, 40, 49, 55). The  
 numerals from एकूनवीसति to नवनवुति are declined in the  
 singular number and feminine gender only, whatever be  
 the gender of the substantive qualified. The case only



must agree, as चतुश्चाब्दीसति ब्राह्मणा, तैत्तिसायं इधीसु, नवनवुतिया पलेहि etc The ordinals are however treated as ordinary adjectives

§ 96 सत (hundred) and सहस्स (thousand) may either be used in the neuter gender, in the singular number agreeing only in case with the qualified substantive or as ordinary adjectives agreeing in all respects, e g सत, सता इत्थियो, सतेन कहापणेहि or सतेहि कहापणेहि

For multiples of सत and सहस्स prefix the word indicating the multiplier and treat the compound as an adjective, as अहसता माणवका (boys, pupils), सतमहस्सानि सुत्तानि etc सत n सहस्से n, and कोटि f (a crore), may also be used as the last members of छद्गतप्पुरिस compounds as इत्थिस्त, कहापणसतेन, अट्ट माणवकसत्तानि, सत सुत्तमहस्सानि etc कोटि f (a crore) should be used like वीसति

§ 97 The numerals may also be prefixed to the qualified substantives forming Dvigu compounds, as पंच भगानि (= पंचगानि) the five limbs, दस सीलानि = दससीलानि the ten commandments etc

A noun in the Dvigu compound is sometimes treated as neuter singular This species is called समाहारद्विगु, as पच्च भगान समाहारो = पंचगे n, दससं सीलान समाहारो = दससीलं Similarly तिलोक तिरतन, चतुसच्च, पच्चगय, नवसत्ते etc

§ 98 (a) Multiplicative adverbs are formed by adding वत्तुं [ क्खत्तु ] to the numerals in the sense of so many times, e g द्विवत्तुं twice, सतवत्तुं hundred times etc वत्तुं is not added to एक The word for 'once' is सक्का or सकि Mark सकि + ण्व = सक्किदेव [ क्ख ] only once

(b) Suffix था may be used after numerals in the sense of ways, times, fold etc ण्वा once, दिथा in two, of two kinds, तिथा in three ways, of three kinds, in three parts or pieces etc

(c) सो [ श ] is a distributive adverbial suffix, एकसो one by one, सत्तसो by hundreds, बहुसा in numbers

§ 19 (a) युग *m n* (गुण *f*) is an adjectival suffix used after numerals. Like other adjectives it can be used adverbially by the addition of म्, e.g. दसगुण tenfold तिगुण, धनुगुण etc.

(b) A person's age is expressed by using a Bahubbhi compound e.g. चत्वारि वयसानि यस्म मो = चतुवर्षिको *m* four years old, चतुर्वर्षिकी *f* सप्तमासिको *m* seven months old सतवर्षिकी *f* hundred years old.

(c) मत्र [मात्र] is added in the sense of 'only' 'as many as' to numerals, turning them into adjectives, e.g. चतुर्मन्त्रा सन्निव्या only four khattiyas दसमन्त्रास्तु तारकास्तु in as many as ten stars, etc.

(d) Any number plus onehalf is expressed by prefixing अर्द्ध to the consecutive higher number —

अर्द्धतेरस = twelve and a half अर्द्धद्वादस = 11½ अर्द्धसप्त = 9½

But द्वियर्द्ध अर्द्धसिध्द and अर्द्धद्वद्व respectively stand for 1½, 2½ and 3½. Compare the corresponding Indian terms.

(e) A numeral is repeated to give it the distributive sense, as एकैक (each one), माससि तिसप्ततम (30 each), दिवसा द्वेविंशति, पञ्चपञ्च काट्वासे काला dividing into five parts each etc.

Compare Dr Bhandarkar's second book of Sanskrit, lesson 17, for the etymology of the numerals which has been avoided here for want of space.

#### WORDS महा

अममिसिध्द [अमृ + अभिषिध्द] *adj*  
un crowned

रज कारय to rule the kingdom

रजमसिध्द [रज्याभिषेक] *m*  
coronation

अजोत्तम *n* name of a lake

दह [द्वह] *m* a lake

कार *m* = carrying pole,  
'pingo

अग्र [अग्र] *f* chief

भुज *f* the with परि to enjoy,  
to use

उत्तम (gerund of अ गृह्णते),  
having lived

कुसिनारा *f*, विदिसा *f* names of towns

वेसाखपुण्णमा [वेसाखपूर्णिमा] the full moon day of the month Vaishākha

निव्वुत [निवृत्त] *p p* entered Nirvāṇa

पामोक्ख *adj* eminent, principal

गम with स + आ to assemble  
त्रिपिटक *n* name of the Pāli canon

जातक *n* a birth story of Buddha

ली 4th *c* with मि to perch, to lie

अन्त *m* is added to some nouns without affecting their sense like क, सुत्तमेव सुत्त-तो

सयुत्तसह *m*, दीघनिकाय *m*, सुत्त निपात *m* names of books

वेरभय *m pl* enmity and fear  
सम *caus* to pacify, to calm

ओरसपुत्तभाव [ओरसपुत्र] *m* the position of a true son

अनर्थपदसंहित *adj* full of meaningless words

गाथापद *n* a word from a stanza

सेत्थो [थेय] *ind* better

सम 4th *c* with उप to be pacified, calmed

पुनपुन [पुन पुन] *ind* again and again

अह [अहन्] *n* a day

भव *m* existence (in different worlds)

वग्ग [वर्ग] *m* a volume, a part  
जीविता ओ (वा) रापय to slay, to deprive of life

पद *n* the letter

अर्थ [अर्थ] *m* the meaning

निक्ख [निष्क] *m* a gold coin

आपणिक *m* a shopkeeper

गाहक [ग्रा] *m* a customer

काम *m* a passion

दक्ख [दृढम्] *ind* firmly

अळ *m* a claw

A १ सत्तमे दिवसे भगवा अद्दतेज्जसहि भिक्खुसत्तेहि सह राजगह पायिसि । २ अस्सको चत्तारि वस्सामि अनभिसित्तोऽथ रज्ज करेसि, चतुष्प वस्सार्द्धं अच्चेयेन पञ्चमे च वस्से रज्जाभिसेक पाप्पुणि । ३ तदा तथागतस्स निव्वाणतो द्विज वस्ससत्तान उपरि अद्धारसमं वस्स अहोसि । ४ असोकस्म अत्थाय अनोत्तदहतो अद्दहि काजेहि सोळ्म पानायघटे दिवसे दिवसे देयता आहरन्ति । ५ द्व घटे अम्ममहेसिया अदासि चत्तारो च अत्तना परिभुजि । ६ भगवा चतुरासीति वस्सामि एत्था कुसिनाराय वेसाखपुण्णमाय निव्वुतो । ७ तम्हि समये सत्त सत्तसहस्सानि पामोक्खभिक्खवो तथ समागमिस्सु । ८ त्रिपिटकरिं पञ्च जातरूपतानि चतुचत्ताळीसा च जातकानि सन्ति ।

१ एकेरस्मि रक्खे वज्झससि वम्मससि सट्ठणाऽणि वीमविया रक्खेसु  
सट्ठणसहस्रं विलीयि ।

१० सत्त्वं युत्तसहस्रानि यन्न युत्तसत्तानि च ।

इत्तस्मिं चैव सुत्तन्ता एवो मयुत्तसद्दहो ॥

११ वेरमयानि समयेते वरोति नाथस्स ओरमपुनभावं ।

अज्जेच-अनेकमते आबिम्मसे ददाति अणमिदं ॥

१२ सहस्समपि चे गाथा अकथपदमडिमा ।

एक गाथापदं सेरयीं थं सुखा उपसम्मति ॥

१३ सुत्तं चे पुरिसो कथिरा, कथिरायेत पुनप्पुन ॥

१४ Name and dissolve the compounds — सत्ताहं, द्विराहं,  
त्रिभवा, चतुद्विरा, पञ्चिद्विरानि, अशुभतानि, सप्तमसत्तेहि and दसवर्णानि

B 1 The doctor asked (आह) me, "Take this medicine for forty-two days" 2 I learned thirteen suttas of the Dighanikāya, three vaggas of the Suttanipāṭi and sixtyfive Jātakas under (मणिके) my teacher 3 There are three vaggas in the Dighanikāya which contain (=in which are) thirty four suttas 4 The rich merchant had got eightyfour crores of wealth and ten thousand cows 5 Asoka returned to Pāṭaliputra and slew his ninety-nine brothers saving alive (एवेण) only one 6 Preach me the Doctrine, I shall know the letter and the meaning 7 The merchant sells seventyone horses for seventy thousand nikkhas 8 The shopkeeper measures the oil and ghee and sells them to the customers 9 (One) should know the four Truths, should perform (क) merits and conquer one's passions 10 I shall catch (गह) you firmly by my claws and slay you

Express in Pāli in all the possible ways — For sixteen Laṅkāpāras (Instr.), Fourteen years old (in a.f.), Six hundred men Nineteen and a half, After fortyfive years Eightyfour cities, With ninetyfive ships, The twelfth day, Seventeen times, In twenty pieces

\* Duration of time is denoted by the accusative case

## LESSON XXI ( एकवीसतिमो पाठो )

### The Participles

§ 100 The participles are either verbal adjectives agreeing with the qualified nouns in gender, number and case, or indeclinables. Out of the former class we have already gone through the present participles (XVIII)

[The future participle, which is not common, is formed by inserting इस्स between the base and the termination अन्त or मान of the pres part e.g. पच + इस्स + अन्त = पचिस्सन्त who will be cooking, गच्छ + इस्स + अन्ती = गच्छिस्सन्ती who will be going, भविस्सन्त future etc.]

§ 101 The declinable past passive participle is more commonly called as the past participle. It is formed by adding त or इत to the root, but the Pāli past participles are all taken from the Sanskrit forms directly with modifications. The student must learn them from his reading of literature but a few are given here

(a) The roots of the 10th conj., causals, and a few polysyllabic roots form their p p s by suffixing इत, e.g. चुर-चोरित, stolen, हर (caus.) हारापित caused to be carried, गरह-गरहित, तप (caus.)-तापित थाचित, कलित etc

(b) Past p s of roots ending in आ are irregular, as गा to sing गीत, ठा ठित, दा-दिन्न, पा पीत या-यात्, वा to blow-वात, हा-हीन. Those of roots ending in इ or उ (short or long) are formed by adding त directly, as भू-भूत, इ-इत, सु सुत, वि-चित. Exception स्त्री स्त्रीण, wasted away

(c) In the case of some roots ending in म, ण and ज, the final consonants of the roots and the त together become ढ, e.g. दिम-दिढ, दुस-दुढ, हस-हढ, पुच्छ-पुढ वज-विढ

(d) Some roots ending in म, न and र, drop their final letters before त, e.g. गम-गत, रम-रत, मन-मत, हन-हत, कर-कत,

दा-सत Exceptions —सत-सन्त, कम्-कन्त, विदन् विदन्त, जन-जान, धर-धिष्ण, जर-जिष्ण

(e) Roots ending in द and ष respectively form their pp by changing the द to ञ and ष to ञ = इ उद्-उञ्ज, भिद्-भिञ्ज, छिद्-छिञ्ज, गुष्-गुञ्ज, सुष्-सुञ्ज

The past participles are used as adjectives and are declined like बुद्ध *m*, पल *m* and कम्पा *f c g*. चोरिता हारो a stolen necklace, जिष्णं पण्ण a withered leaf, ज्ञाता पटिपदा the known path

§ 102 The potential passive participles are declined in the same way as the above. They are formed by adding तस्य, इत्तं य, अनीय or य to the roots

(a) Roots of the 1st, 4th, 6th, 7th and 9th conjugations, हा (3rd c) and हु (3rd c) generally take ह्यस्य after their bases —पक्वितस्य fit to be cooked, पिप्पितस्य fit to be or about to be pierced, सिन्धितस्य, गण्डितस्य (Fem 'त-वा)

तस्य is directly added after दा and after ष of the 10th c and ष or आये of the causal, e.g. दातस्य, कथेतस्य. But after भय and आपय add इतस्य as कथयितस्य. So पथितस्य, दाचयि-आय पितस्य fit to be got cooked

These forms also must be picked up while reading

(b) अनीय (*f* अनीया) is a strong termination added directly to the roots, before which the penultimate short and the final vowel take their guna e.g. गमयनीय (*f* गमनाया) fit to be gone to, ऐदनीय, भवनीय, भोजनीय an eatable etc

(c) Sometimes य and rarely ल्य are added to roots to form the pot pass participles. The य is added directly, as ज्ञा-ज्यन् which is to be known, यायेय, वद-वन्, कथ-कथन्, सिद्-सिज्, खाद-खज्, या-यातेय etc

§ 103 The Infinitive of Purpose is indeclinable. It is formed by adding तु to the root, before which the

root undergoes the same changes as before तव्य, as पचितु to cook (for the purpose of cooking), विञ्जितु to pierce, विपितु कथेतु, कथयितु, हारापे-पयितु etc

[तवे and ताये are Vedic terminations of the infinitive सातवे, सौताये, दातवे etc They should be recognised]

§ 104 The Gerund (also called the Indeclinable Past Participle) is formed by adding खा to the root, before which the root undergoes the same changes as before तव्य, \* ४ पचिखा having cooked, विञ्जिखा after piercing, विपिखा, कथेखा, कथयिखा, हारापे पयिखा etc

(a) य optionally takes the place of खा, generally in cases where an upasagga is prefixed to the root, as उपहृदिखा or उपहृय having attended अनुभविखा or अनुभूय; उपेत्या or उपेद्य [उपेय] having approached (from उप + ह), अभिभूय etc

[(b) खान and तून (from Vedic absolutive खाय) are obsolete terminations of the gerunds, especially used in poetry, सुखान, सातून from सु]

### § 105 Table of Participles

Conj	Root	Past p	Pot p p	Inf	Gerund
1	गम	गत	{ गमन्तव्य गमनीय, गम्य	{ गम्यु गमन्तव्य गमनाये	गम्या गमयान
2	भम	Nil	Nil	Nil	Nil
2	इ	Nil	होतव्य	एतु	{ हुया हुयान
3	दा	दित	{ दान्तव्य दय्य	{ दानु दन्तव्य	{ दाया दयान
5	य + आर	यत्	{ यत्तव्य पापुनितव्य	{ यत् पापुनितु	{ पाया न पापुनित्वा न
5	दि	दित	दिगितव्य	दिगितु	दिगित्वा न
5	मु	मुत्	{ मुजि मान्तव्य मन्तनीय	{ मानु मुजि मान्तव्य, मानाये	{ मूया-न मुजित्वा न
5	मर	Nil	{ मरुजितव्य, मरुत्	मरुजितु	मरुजित्वा

४	कर	कन	{कृतव्य, कृतव्य,	{कृतु,	कत्वा, करवान,
			{करणीय	{करितुं	करिवा-न्
४	तन	तत	तनितव्य	तन्ति	तनिवा-न्
९	गह	गहित	{गण्डि-गहेतव्य,	{गण्डितु	{गण्डिवा-न्,
			{गह्य	{गहेतु	{गहेत्वा-न्
९	चि	चित	चिनितव्य	चिन्ति	चिनिवा-न्
९	जि	जित	{जिनितव्य	{जेनुं जेनये,	{जिनिवा न
			{जेतव्य, जेत्य	{जेतये	{जेत्वा न

यु (5th c) and other roots of 9th c like चि

### WORDS सह

उसुकार [इषु] m a maker of arrows [shoot	वटिसातं [प्रतिश्रोतस्] and against the current
विद् p p of विध् to pierce,	वीथि f a road, a street
विह [वृह] p p of दिम् to see	वर 1st c with आ to cover
महातिष्ठ m name of a man	महाजन m a large company
वेतियग्रण n (वेतिय a temple	यु 5th c w परि to surround
अग्रण a courtyard) the courtyard of a temple	आरब्ध [आरब्ध] p p of रभ with आ to begin
चन्द्रालोक [चन्द्रा°] m moon-light	सयवाह [सार्थ] m a caravan
वतियाभिमुख adj turned to wards the temple	तिष्ठ p p of तीर to cross, to swim
दा with पति to stand firmly	मण्ड [माण्ड] n wares, goods
रधि f liking	किञ्च [इच्छ] n a difficulty
रुन 1st c to be allowed	पण्टव m name of a hill
दा 3rd c to allow	विद caus with वटि to inform
अन्तेवासा [°सिद्] m a pupil	सम adj equal
कालस्तेव and early	लब्ध ger of लभ् to get
उपाहना [उपाह] f a shoe, a sandal	विजित p p conquered
मुच with भो to put off	पहाय ger of हा with र to abandon
दन्तकद्व n toothpick	पश्चिम [पश्चिम] adj western.
देम [देम] m a place	मरु adj dusty
उन्नाप adj dirty	वात m the wind
मज्ज 1st c with सं to sweep	वा 4th c to blow,



थक 10th c to close  
 वातपान m window  
 कोट्टक [कोष्ठ] m a store house  
 उपोसथ [उपवसथ] m a fast  
 अय्य m voc s O sir  
 मुच caus (मोचय) to release  
 रहवासी (राष्ट्रवासिन्) m a resi-  
 dent (of a nation)

पुढ p p of पुस to feed  
 असित, खादित p p eaten  
 दुद्ध (दुग्ध) p p milked  
 पहित p p of प + हि sent  
 मिलान (म्लान) adj sick  
 अच्छिद्य p p [आ + छिद]  
 wrested

A १ उसुकरेन कतेन सरेन मया विद्धो मिगो तावदेव जीवित  
 कल्प पत्तो । २ य य अत्तना कत्त वा दिट्ठ पा सुत्त वा सत्थं त आचरियस्स  
 आरोचेत्तव्व । ३ महातिस्सत्थेरो साव चेति यत्तण गन्त्वा च्छालोकं दित्वा  
 चेति याभिमुत्तो हुत्वा पीतिं उप्पादेत्वा आकासे उपतित्वा महाचेतिये पति  
 हासि । ४ अह अत्तनो रचिया विहार वा गन्तु धम्म सोतु दान वा दातु  
 न ह भामि । ५ इमस्म दारक्खन् कयथि गन्तु मा देय । ६ अन्तेवासिना  
 कालस्सेव उट्ठाय उपाहना ओमुञ्जित्वा आचरियस्स दन्तंरुद्ध दातव्व, आस  
 नञ्च पञ्जापेतव्व । ७. सत्थे सो देसो उक्कपो होति सम्मज्जितव्व । ८ सच्चा  
 भज्ज दुद्धो न वित्तु सक्खिस्सामि अय पाति पटिसोत्त गच्छतु । ९ सेट्ठिनो  
 पुत्तो धीरिं आवरिवा मण्डप कारापेत्वा महाननेन परिपुत्तो सुर पातु  
 आरद्धो । १० सत्थवाहेहि अनेके मग्गा चिण्णा, बहुयो नदियो तिण्णा,  
 नानादेसा दिट्ठा, अनेकानि भण्डानि कीलानि, अनेकानि च किच्छानि अतु  
 भूतानि । ११ सा मुनि पिण्डाय चरित्वा मग्गा निक्खम्म पण्डव उपगतोऽति  
 दिस्वान दूतो आगन्त्वा रात्तिनो पटिवेदयि । १२ सेट्ठे समे सेवितव्वे सहाये  
 अलद्धा रात्ताऽव विजित रह पहाय एको चरे । १३ रत्त्ता अरुहरिय दिस्वा  
 पुत्तो वन्दितो । १४ आदासो भूमिय पत्तिनो भिद्धो च । १५ पापका मित्ता  
 न भजितव्व, मिच्छा वाचा न वचनीया, मज्ज न पेय्य, पाणातिपातो च  
 न कात्तव्यो ॥

B (Use participles for the words in italics) 1 I shall  
 not be allowed to renunciate by my parents 2 Whatever  
 (य किञ्चि) is thought by the mind should be spoken out by  
 the tongue (वाचा) 3 If the western dusty winds blow,  
 the western windows should be closed 4 If the store

house be dirty, it should be swept 5 Charities should be given, commandments should be observed (दत्तं pot p p) and fast should be kept (वरं pot p p) 6 The crane catching the fish, carrying it to the great lake, tearing it down and taking its life, ate it 7 Some boys went to a garden to steal fruit, but the gardener came and beat them 8 The boys said, "O sir, do not beat us, not a single fruit has been stolen by us" 9 It is not proper to insult a good man and not possible to insult a wicked man 10 They having approached the king prayed him to release the deer 11 So long as the peacock had not been seen (Loc abs) by the residents, the crow was fed by them 12 The grass is eaten and the water is drunk by the cows 13 The cows have been milked and sent to the pasture 14 The sick monks should attend upon one another 15 Our army has been wrested, our country conquered and my parents have been killed by you

## LESSON XXII (तार्थासक्तिमो पाठो)

### § 106 Irregularities in Declension

(a) A few masculine nouns have irregular forms, which are noted below —

	Examination of the Nom. sing. f.	nouns
en	.....	जन्तुस्ये
एत	.....	.....

..... गृह (a parent, an elderly person) is गुरु, गुरुयो and गुरो, and of जन्तु (a creature) is जन्तु, जन्तवो, जन्तुयो and जन्तुनो. Other wise the nouns are declined like मित्रम्

The noun मित्रम् has the irregular form मित्रस्ये in the Voc Plural

The Voc Sing of कर्तु (a doer) is कर्ता or कर्त्ते, and that of रत्तु (a charioteer, doorkeeper) is रत्ता or रत्ते. These nouns are declined like मत्थु except in this case

(b) The feminine noun रत्ति has some irregular forms in addition to the regular ones —

Nom Acc Voc Plural रत्ती, रत्तियो, रत्थो, रत्थो

Inst Dat Abl Gen Sing रत्तिवा, रत्था, रत्ता

Loc Sing रत्तिवा, रत्था, रत्ता, रत्तिय, रत्थं, रत्त and रत्तो

The irregular forms are from Sanskrit रत्ती is from the familiar रात्री. Decline रत्ति like भूमि. Similarly नदी, which is declined like दासी, has the following —

Nom Ac Voc Plural नदी नदियो, नद्यो [नद्य]

Inst Dat Abl Gen Sing नदिया, नद्या [नद्या]

Loc Sing नदिया, नद्या, नदिय, नद्यं [नद्याम्]

Similarly जाति (birth, caste) has जात्थी in addition to जातियो जात्था in addition to जातिया and जात्थ to जातिय. Decline जाति otherwise like भूमि

(c) The neuter noun कम्मे (karma, deeds) has a few irregular forms in the singular number, which are noted below —

Inst कम्मेण, कम्मणा, कम्मुना [कर्मणा]

Dat Gen कम्मस्स, कम्मुनो [कर्मण]

Abl कम्मस्सा, कम्मम्हा, कम्मुना

Loc कम्मे, कम्मन्नि, कम्मन्नि, कम्मनि [कर्मणि]

### § 107 Some Obsolete Verbal Forms

ते (Vedic) is often added to 1st person plural forms of verbs, e.g. द्वे मे गोणा महाराज येहि खेत्तं कसामसे, अकरम्हसे ते किञ्च य बलं अहुवम्हसे

अरे (Vedic) is often substituted for अन्ति or अन्ते, e.g. नहि एते एतका एव बुद्धधम्मा भविस्सरे, सोतानं सवरं भूमि, पञ्जायेते पिपीयरे.

एसु is often substituted for एय्याम (Pot 1st Plu) e.g. कथं जानामु तं मयं ? वसेमु तव सन्तिके

These forms are confined to poetry and are rare in prose

### The Sandhi

§ 108 The Pāli language is not very rigorous in the observance of the Sandhi. The final vowel of a word in a sentence is as often combined with the initial vowel of the following word in the sentence as not. When a vowel is followed by another, (a) the two combine with each other, (b) sometimes the first is dropped, or (c) sometimes the latter is dropped.

(a) In combination, if a vowel is followed by the same vowel, the same vowel lengthened is substituted for both together, व + अहोसि = वाहोसि, च + अपि = चापि, न + अस्ति = नास्ति (§ 6), अय्य + अस्स = अयस्स, च + आदाय = चादाय.

(b) Dropping of the first vowel is called *पुनरोप* e.g. अय + एको = अयेको, ताय + एव = तायेव, एकेन + उपायेन = एकेनुप, अपि + एते = अयेते.

(c) Dropping of the second vowel is called *परलोप* e.g. इदानी + अस्स = इदानीस्स, को + अति = कोऽति, यो + इय = योऽय. The sign ॐ (अयमाह) representing the dropped vowel is optional. In Roman and Sinhalese characters a comma (,) is put for an *anagga*.

Initial अ preceded by ए or ओ of the preceding word is often dropped e.g. देवोमिह.

(d) इ in इति is dropped and the preceding vowel if short is made long, गच्छामासि, नखीयसि, सत्पुंसि अ in अति is dropped after a *anagga*, as अहंस्मि or अहंस्मि. Recognise the following irregular Sandhis —

सवे + अयं = सवाय, सचाहं सो + अहं = स्वाह, रमाह, रवाय, मे + अहं = म्याहं, र्वाहं, के + अस्म = कस्मस्म etc.

§ 109 If इ, ई, उ, ऊ, ए and ओ are followed by dissimilar vowels, the former are changed respectively to य्, य्, व्, व्, अय् and अय्. But if the ए and ओ are substituted for Sanskrit ऐ, औ, they become आय् and आव्. If अ or आ

are followed by इ, ई, उ, ऊ, ए, or ओ, the resultant is ए, ए, आ, ओ, ए or आ respectively. This rule holds good in case when terminations or suffixes are added to substantives or verbs, when prefixes are prefixed to them, or when two or more substantives are compounded together. This rule has been dealt with already.

§ 110 इ and यि, उ and यु, ए and ये, ओ and यो are often interchanged, न इमस्स or न यिमस्स, मा एव or मा येव, उद्वाति or युद्वाति, आरोपेति or यारोपेति.

§ 111 A niggahita followed by a consonant is optionally changed to the nasal of the class by which it is followed. When a niggahita is followed by ए or ह्, it is optionally changed to न्. Niggahita + यस्मिन् = ए + ह् + यस्मिन् = तं येव or तस्मिन्, तस्मिन् + येव = तस्मिन् येव or तस्मिन्नेव, संयुत or सन्नुत, अकेन or अक्केन, अयं च or अयत्तं सइ or सण्ड; गंध or गन्ध चंपक or चम्पक.

### Suffixes

§ 112 Suffix अ is added to roots to form nouns. This suffix causes *vuddhi* of the vowel of the root पच-पाक\* (cooking), अन्न-भाग\* (division) युज्-युग\* (joining). The nouns thus formed are all masculine.

अक (fem इका) is added to roots to denote the doer of the action like कृ (\$ 72) from roots कर्, दा, सेव etc we get कारक, दायक, सेवक (fem कारिका, दायिका, सेविका) etc.

अन (neuter) forms derivative nouns and adjectives पच पचन cooking, ठा-ठान a place, घुम-घोमन sounding पुष-फोषन angry. अन् is often replaced by अना (f) as in सेवना, कारणा agony, torture, etc.

आयी [आयिन्] (fem आविनी) forms active participles from past pass participles, भुज्-भुज्यायी (f भुजायिनी) who has eaten गतायी etc. It shows possession like यत्त (\$ 77) १९ मेधायी intelligent from मेधा.

\* The change of अयम् to एवम् is acc. to rule of *Sk. Grammar*

इत forms adjectives from nouns, सुख-सुखित happy ;  
दुःखित, तारकित starry etc

इत् (see § 44-45).

ऊ (see § 51).

अन्न and क (तद्धे) are often added to nouns without meaning- कर्मणेन कर्मन्तो, पुत्रो एव पुत्रको, नवो एव नवको etc

क is used also as a diminutive suffix बाल-बालक a little child, पोत-पोतक, fem बालिका, पोनिका तु m n चीफ (see § 72)

तर् f, च, भाष m, य n form abstract nouns from adjectives and nouns, e.g. सूत्रा, बुद्धि n गदितभाव m the state of having been taken सत्ता f, मत्त n, मत्तभाव m the state of being dead, अलस-अलस्य n laziness, वण्डित-वण्डित्य n

This य often gives place to एत्य e.g. मत्त-भावेत्येय n, सपति-सापतेत्येय n (one's own property), सुखि-सौख्येय n

तर and तम are added to adjectives to denote the comparative and superlative degree respectively सुचितर m n purer, सुधितमा f purest, सुन्दरतरा f, पापतम m n most evil

नी [ति] is a suffix added to nouns in stead of a termination of the ablative case, (than, from) e.g. अस्मिन्ना, चारयसितो (a long vowel is shortened before वी) मनुस्सतो etc

Other suffixes are not very common in Pāli, but the ready-made derivatives in Sanskrit are used in Pāli with modification (Lesson II), which can be easily recognised.

### WORDS मद्

मरुद्गतिक [मुरत्तानिक] adj. in  
the place of the parents  
महोप [महोप] m a great flood.  
सुच p p of सुष to sleep  
आदाय gerund of दा with आ  
to take.  
व्यासक्तमनस [व्यासक्तमनस] adj.  
with distracted mind

मर्त्यु [मर्त्यु] m Death  
मित्रराज [मित्र] m Lord of the  
beasts  
असन्ध्य (सन्ध्य) adj. unrestrained  
पापवन्त evil-minded  
पद् with उप to arrive at  
वर coastal with वि to take  
care of

स [स्य] *adj* one's own  
 कोसलराजा *m* king of the  
 Kosala country  
 सुष्युद्ध *ind* wide awake  
 बुध with प to be awakened,  
 to be alert  
 गोतमसावक [°था°] *m* a pupil  
 of Gotama  
 दिवा *ind* by day  
 बुद्धगत *adj* fixed upon the  
 Buddha  
 उपसम्पदा *f* acquisition  
 परियोदपन *n* purification  
 अतीव दुग्गात *adj* reduced to  
 abject poverty  
 काल कर to die  
 सम्पत्ति *f* property  
 खीण, नद्ध [नष्ट] *p p* lost  
 अर्यका *f* grandmother

जीव *1st c* to be left (alive)  
 जीविक कप्प to gain one's  
 living  
 भति [भृति] *f* hire  
 पत्त *n*, पाति *f* a vessel, a pot  
 गृहपति *m* the head of the  
 houses  
 महंगाहीत *adj* covered with  
 dirt  
 दीघरत्त *ind* for a long time  
 निक्खित्त *p p* of नि + खिप, lain  
 उपेक्खित्त *p p* neglected  
 निरपकार *adj* useless  
 भाजन *n* a pan  
 नामगहणदिवस *m* naming day  
 अपरभागे later on  
 अनुपुस्येन gradually  
 वयप्पत्त [वय प्राप्त] *adj* who has  
 come of age  
 महाराज *m* His Majesty

A थे सन्ति गरनो गरद्धानिका वा आचरिया, तेसु विहारे  
 आगच्छन्तेसु सव्वेहि, भिक्खवे, तुम्हेहि उद्धितव्व । २ “रथ योनेहि भो खसे  
 रत्तमेव नज्जा पार गमिस्सामा” इति रात्ता आह । ३ यथा रत्तो महोघो  
 सुत्त गाम आदाय गच्छति तथा व्यासत्तमनसे जन्तुयो मग्गु आदाय गच्छति ।  
 ४ मिगराज, नमो त्यत्थु, अपि किञ्चि मस लभामसे ? । ५ बहवो असज्जता  
 पापधम्मा पापेहि कम्महि निरय उपपज्जेरे ।

■ न जच्चा वसलो होति, न जच्चा होति ब्राह्मणो ।

कम्मुना वसलो होति, कम्मुना होति ब्राह्मणो ॥

७ बालो अत्तनो कम्मन्ते न विचारेति, पण्डितो पन से कम्मनि रतो होति ।

८ कोऽसि त्व । दीधासुस्म रवाह कोसलरज्जो पुत्तो, तज्जेव मारेतु अत्रागतो ।

९ सुष्युद्ध पबुज्जान्ति सदा गोतमसावका ।

येस दिवा च रत्ता च निच्च बुद्धगता सन्ति ॥

१० सद्यपापस्माकरण । कुसलस्सूपसम्पदा ॥

सचित्तपरियोदयन । पुत्त बुद्धान सामन ॥

Dissolve the following sandhis —( पूर्वलोप )—पम्पिन्द्रिय, सीणिमानि, नो हेत, मत्तुपहान, समेतायस्मा, अभिभावतन, धन ममत्ति, सद्येय, असन्नेत्थ, ( परलोप ) यस्यऽद्धानि, सम्भाऽनि, छायाऽव, हृत्तिऽपि, अस्त्रमणीऽमि, अकलम्बूऽसि, आकाशेऽव, चत्तारोऽमं, कथाऽय का, पातोऽव, ( सन्धि ) बुद्धानुस्सति, यानीय, मधूदक, पिनेरित्तनयो, चन्दोदये, नोपेति, ययोदक, व्याकृति, अन्यद्भुमास, उदकोमि

**H 2** Now (अथ) in that city (there) was a wealthy family reduced to abject poverty 2 All the sons and brothers in the family had died, and all its property had been lost 3 Only one girl and her grandmother were left, and those two gained their living by serving others for hire 4 There was indeed in the house the vessel of gold out of which the head of the house used to eat\* in the days of its prosperity 5 But it was covered with dirt and had long lain neglected and unused among the pots and pans 6 And they did not even know that it was of gold 7 Once upon a time Bodhisatta was born in the womb of the chief queen of Brahmadatta 8 (They) made Padumakumara as his name on the naming day 9 Later on six brothers were born to him 10 Gradually they came of age and became companions of His Majesty

## LESSON XXIII (वेणीयत्तिमो पाठो)

### Compounds समासा

§ 112 Two or more words are often joined together and form a grammatical unit The case—endings or inflec-

\* Habitual Past tense is expressed by using mere present tense



tions of the words except the last one are dropped, and the last word is regarded as the principal member (पद) of the compound (समास)

§ 113 *The Doanda* Two or more nouns joined by and (च) may be put together without the intermediate conjunction, the compound thus formed is called the द्वन्द्व or द्वन्द्व which is always plural and takes the gender of the final member, as—

दासी च दासा च इति = दासीदासा (m pla)

नरा च नारियो च इति = नरनारियो (f pla)

अम्या च लवुजानि च इति = अम्यलवुजानि (n pla) mangoes and labuja fruit

A समाहार द्वन्द्व involves a complex idea and is always neuter singular as—

दासी च दासा च तेषां समाहारो इति = दार्मादास (n sing)

नरा च नारियो च तेषां समाहारो इति = नरनारि (n sing)

Similarly अम्यलवुजं, मुखनासिकं, जरामरण etc

§ 114 Two substantives (nouns or adjectives) in apposition to each other may form कम्मधारय compound It has two varieties —

(1) An adjective and its qualified noun, as उत्तमं अङ्गं इति = उत्तमङ्गं (n sing) the head

महन्तो पुरिसो इति = महापुरिसो (m sing)

महन्तियो नदियो इति = महानदियो (f pla)

नीलं उपलं इति = नीलुपलं (n sing) a blue lotus

(2) Two nouns or two adjectives in apposition, as—

बुद्धघोसा एव आचरियो इति = बुद्धघोसाचरियो

महाकस्सपो एव येरो इति = महाकस्सपत्येरो

गङ्गा एव नदी इति = गङ्गानदी

सान च सं उष्णं च इति = सीतुष्णं (two adjectives connected by च, not nouns) hot and cold

अन्धो च सो बधिरो च इति = अन्धबधिरो

Similarly मञ्जुव्रता, मगधद्वंद्वं, पञ्चायतं, कलाकर्तृ etc. मूर्धं चन्द्रो देव इति मुखचन्दो moon (in the form of) the face.

Similarly पञ्चासुरियो, सुगतमीदो, कामोधो etc.

विं दिगु is a variety of कम्मधारय for which see § 97.

§ 115. If two substantives are related to each other by some oblique (except the Nom. and Voc.) case, one in the oblique case is put first shorn of its case-ending and the other is suffixed to it to form a तत्पुत्रिम् [नपुत्रिम्] compound, the gender and number of the whole compound are determined by the last member.

दुतिवातपुत्रिम् occurs when the preceding member accusatively depends on the last.

अरण्यं गतो इति = अरण्यगतो.

Similarly सुखयतो, धम्मनिर्मितता, रत्नाधिद्विती etc.

ततिवातपुत्रिम्—

मातता सदिसो इति = मातृसदिमो.

Similarly युद्धभासितं, विष्णुगर्हितो, जयन्था etc.

चतुर्थीनपुत्रिम्—

निषापाय तिर्ण इति = निषापतिर्ण grass for fodder.

Similarly मत्तमलं, सत्तदेव्यं, राजारहं etc.

पञ्चमीतपुत्रिम्—

मज्झपाना विरति इति = मज्झपानविरति

Similarly नगरनिगमो, रत्नवर्तिसो, चोरभयं etc.

उद्घोतपुत्रिम्—

रम्भो पुत्रिसो इति = राजपुत्रिसो a royal servant.

Similarly राजकण्ठा, पञ्चातामि, नदीतीर्थं, नरत्तमो etc.

सप्तमीतपुत्रिम्—

अरण्ये वासो इति = अरण्यवासी.

Similarly अश्वविपुणो, धम्मरत्तो, वरावागो etc.

कम्मधारय is practically पदमातपुत्रिम्. In rare cases the principal member of a तत्पुत्रिम् is placed first, as इवार्णं राजा इति = राजहंसो the swan.

§ 116 अलुत्तत्तप्पुरिस is a variety of the tappurisa compound in which the first member retains its case-ending, e g

पभं करोति इति = पभकरो the sun

अन्ते वसति इति = अन्तेवासी a pupil

Similarly पुच्छगमो, उरसिलोमा, कुनोजो, परस्सपदं etc

§ 117 उपपदत्तप्पुरिस is a variety of the tappurisa in which the last member is a verbal derivative which cannot be used independently except in the compound, e g

कुम्भ करोति इति = कुम्भकारो (कारो cannot be used independently, कुम्भकारको is कुम्भस्स कारका, छद्दीत )

ब्रह्मं चरति इति = ब्रह्मचारी a celibate

धम्म जानाति इति = धम्मञ्जू (see § 51)

उरेन गच्छति इति = उरगो a serpent

धनं ददाति इति = धनदो God Kuvera

अत्तस्मा जाता इति = अत्तना a daughter

नावायं तिष्ठति इति = नावदु stored in the boat

Similarly मयभू, शेरुहितदो, कुलूपगो, अब्बू, अपडनो, पड्डजं मारवि, पादपो, गोपो, आकासदो, कामददो etc

§ 118 When two or more substantives are compounded together to denote or describe *something else*, the compound is called बहुव्रीहि It is generally adjectival in its nature and consequently it agrees in gender, number and case with the qualified noun An adjective and a noun are compounded to describe another noun —

छिन्ना हयो यस्य सो = छिन्नहयो whose hand is cut ( पुरिसो a man etc ) Similarly अलग्गो, नीलवेना etc

लोहितेन मन्थितं ( तप्पुरिस ) सुगं यस्य सा = लोहितमन्थितामुतो ( माहो ) Fem यस्मा म्मा मुत्ता ( सीही )

Two nouns in apposition describe a third object :

पञ्जा एव बलं यस्स सो = पञ्जाबली (भिक्षु).

मलं एव धनं यस्सा सा = सीलधना (इत्थी).

Two nouns connected by an oblique case denoting a third object :

दणो हस्ते यस्स सो = दण्डहस्तो (मनुस्सो)

उण्णं हस्ते यस्सा सा = उण्णहस्ता (इत्थी).

(c) If the last member of a masculine or neuter बहुव्रीहि compound ends in इ, ई, उ, or ऊ, the letter क is often added to it. e. g. बहुयो नदियो यस्मि सो = बहुनदिको (देवो). Similarly बहुककुको (आवायो), वामनकघातुलं (of a stunted nature इत्थी), नानाहृत्थिकं (बलं) etc

§119. When a term connecting the different members of a कम्मधारय or तत्पुलिस compound is dropped, it is called a सञ्ज्ञितपदलोपी compound e. g.

गन्धेन मिरिससं तेले इति = गन्धतेले oil mixed with scents.

शिष्टिवा उगगतो वामाणो = शिष्टिवासाणो a rock rising above the level.

§120. When the first member of a compound is an indeclinable and the second a noun, and the whole compound an adverb, it is called an अव्ययीभाव compound. It is in some oblique case according to the meaning, in the singular number and is not declinable. Its solution is arbitrary, as,

यस्स पच्छा = अनुरधे after a chariot.

जीवे अनतिवक्कम or याव जीवो ताव = यावजीव as long as life (lasts).

यथा कम्मं तथा or कम्मं अनतिवक्कम = यथाकम्म according to deeds.

अहे अहे = पच्छह every day.

Similarly अनुवात, पटिवातं, पटिदिन, पतिवस्स, उपगङ्गं ( गगाव समीप ), अन्तोपासाद, अनुवस्स ( वस्से वस्से ), तिरोपव्यत ( पट्वतस्म तिरा ), पटिसोतं etc

§ 121 Sometimes the first members of compounds are prefixes, which have to be expanded in their solutions, as अ (before consonants) not, अन् (before vowels) not, कु bad, दुर् bad, difficult, सु or सत् good, वि separate, नि without, स with, etc

कुच्छितो पुत्ता इति कुपुत्तो (क घा a bad son) कुच्छितो पुत्तो यस्स सो = कुपुत्तो (य खी who has a bad son, / इपुत्ता)

दुग्गतो or दुद्धो जनो इति = दुज्जनना (क घा bad people) दुद्धो जनो यस्मि सो = दुज्जनो (य खी where the people are bad)

सोभनो जनो = सुन्नो सज्जनो वा

विगतो departed रागो passion यस्म सो विरागो (मुनि)

न मनुस्सो इति = अमनुस्सो A not-man (demon)

न मनुस्सो एत्थ इति अमनुस्सो uninhabited

निगगतं lost धनं यस्सा सा निद्वना / poor

पत्तापतिया सह वत्तति इति = सपत्तापतिको with his wife (सह बहुव्रीहि)

निगगतो or नरिथ आहारो यस्म सो निराहारो or अनाहारो who has received no food

§ 122 (a) If the first member of a compound ends in a long vowel, it is made short, this shortening is optional in the case of आ e g

नदी + मज्झो = नदिमज्झो, मध्यञ्जु + पुरिसो = मध्यञ्जुपुरिसो, पम्मा + धनो = पम्माधनो or पम्पधनो Similarly गरहणात्तकं, परिसमज्झो, दासिदाप्पा, जम्बुफलानि etc

(b) Two or more compounds are often compounded to form a complex compound. In such cases, take each component compound as a separate member and dissolve it, as—

मरणमयतवितो (मिगो). मरणा मयं=मरणमयं तेन तज्जितोऽति.

दारुदक्तेलतण्डुलादीनि. दारु च उदकं च तेलं च तण्डुला च दारुदक्तेलतण्डुला. ते आदयो (chief) येन तानि इति.

*A. Name and dissolve the following compounds :—*

पुतपीतरो	घृततेलमधुमणित्वादीनि (वायुनि)
प्राहणगहपनिका	अदिहपुन्यमरणा (इत्थी)
सरकन्तारं	नरेममो
भजाररासि	मडापम्भो
सागिपादा	पुषसिनेई (हृदय)
नीलरसि	अन्तोपीधियं
भनाचिलं	कणायणवद्धा (रामी)
मुपपुक्कानि	मुनित्तीहो
सुखदुक्खं	मुणधनं
गङ्गानीरपामी	कदर्प
सकम्भको (प्राहणो)	अनीतिलद्धं (धनं)
नित्तण्हो (खुदो)	वसेनुकामो
लद्धामयो-या-वं	मगधरहं
सुधिपरिवारो (सेट्टी)	अधोगग्रे
अपरिमुत्तपहंको	उपरिपव्यनं
पुवस्सी-या-वं	बहिवासा
किस्सीली (पुसिमो)	एच्छाभत्तं
सगात्था (इत्थि)	बहुकुमारिकं (कुलं)
पहतभक्खो (पुसिमी)	रथकारो
यिक्खुहमुलसन्तामो (रक्खो)	दित्तो (नरो)
दारुहत्थी	धिप्पुपसत्थो (धम्मो)
अतिवहलोहकमोलं (मुलं)	हेट्ठनदि
पञ्चदत्थिसत्तानि	अमत्तम्भदो
अममहेसिहानं	जुतिन्परो
लद्धूपसम्पदो (सममो)	रणज्जहो
	सरसिजं

*B Express in Pali using compounds —*

1	The river Ganges	19	Gods Gandhabbas
2	Hand and foot		demons men and
3	The deed done by		others
	Rāma	20	The three jewels
4	Eight directions	21	(One) who has much
5	The king's happiness		wealth
6	Honey and wood	22	(Oil) into which much
7	All the elephants		wine is put
8	The king seated in a	23	Of whom the chief
	chariot		(आदि) was Kassapa
9	A long beard	24	At the root of the
10	According to the Law		varana tree
	(doctrine)	25	Birth old age and
11	The lion killed in the		death
	wood	26	Fit to be given to the
12	Fear of death		Buddha
13	Thieves brought by	27	Desirous of speaking
	the minister	28	The assembly of the
14	A father's word		nuns
15	Happiness and suffer	29	Surrounded by the
	ing		flock of birds
16	The jackal which was	30	Walking in the forest
	firmly held	31	Endowed with cha
17	A man whose hand has		racter and conduct
	been cut by a thief	32	Mounted on a gold
18	Horses and elephants		chariot

# PĀLI-ENGLISH GLOSSARY

**N** Substantives ending in अ form their feminine by changing अ to आ, those in वन्त (मन्त) by changing वन्त (मन्त) to वती or वन्ती (मती or मन्ती) For abbreviations consult any English Dictionary

अ (= अन् before vowels)

a negative prefix अकलञ्ज

[°कलञ्ज] m f = ungrate-

ful, अकुड्ड [°कुड्ड] m f n

not angry अदिग [अदग]

n what is not given i. e

theft अधम्मचरण n not

acting piously अनरूपपद

सहित m f n full of

meaningless words

अनल्पक [°ल्पक] m f = not

a little अनभिषिक्त [°पिक्त]

m f = not crowned

अपरिमाण m f n infinite

अपारत [°पारत] m f n

thrown open अनुज्ज [°ज्ज]

n demerit अप्यमाद [अप]

m wariness अभिस्मित m

f n not besmeared अमृत

[°मृत] n the immortal

state, Nibbāna असत्त

[°सत्त] n an untruth असुवि

[°सुवि] n an impurity

अक्ष [°क्ष] m a die

अक्षि, अक्षि [°क्षि] n an eye

अग [°ग] n the end m f a

chief

अग्नि [°ग्नि] m fire

अग्निस्तम्भ [°स्तम्भ] m a

column of fire

अङ्ग n a limb

अङ्गण n a courtyard

अपत्य [°त्य] m death, lapse

अपत्येन after the death or

lapse

अरिषि [°रिषि] f n. a flame

अरुण [°रुण] f a nymph

अरुणिय [°रुणिय] n wonder

अश्व f a shegoat, sheep

अजातसकु [°जातसकु] m name of a

king

अज्ज [अज्ज] ind to-day

अज्ज [अज्ज] 10th = to earn

अज्ज्व [अज्ज्व] n straight-

forwardness

अज्जमय [अज्जमय] m inten-

tion, opinion

अन्य [अन्य] m f n another,

other



अञ्जमञ्ज *ind* with one another  
 अञ्जतर *m f n* a certain  
 अञ्जातु [आज्ञातु] *m* one who knows  
 अट् [अष्ट] *m f n* eight Hence  
 अट्ठाद-रस (१८) अट्ठवीसति (२८)  
 etc  
 अट्ठि [अस्थि] *n* a bone  
 अट्ठ *m f n* half, prefix less by half, अट्ठतिय 2½, अट्ठइव 3½  
 अति *prefix* (changed to अत् before vowels) beyond, excessively  
 अतिरेक *m f n* superfluous  
 अतियिष *ind* very much  
 अत्त [आत्मन्] *m* self, soul  
 अत्तमन *m f n* satisfied  
 अत्थ [अर्थ] *m* use, requirement, profit, gain, advantage, meaning, sense, aim, reason, wealth, thing, matter  
 अत्थ गम [अत्त गम्] *to set* (as the sun)  
 अथ *ind* now, while  
 अट्ठ [अट्ठन्] *m* a road  
 अट्ठा *ind* certainly.  
 अधम *m f n* mean, low  
 अधि *prefix* over, above, upon  
 अधिक *m f n* more  
 अधा *ind* below, under

अन *n suffix* to form nouns from roots  
 अनायपिण्डिक = *name of a man*  
 अनीय *m f n suffix* of *pot* pass participle  
 अनु (=अन् before vowels except उ) *prefix* after, according to अनुपुत्वेन gradually अनुरूपेण according to  
 अन्त *as added* to some nouns without affecting their sense as सुत्तमेव सुत्तन्तो  
 अन्त *m* end  
 अन्तरहित [अन्तर्हित] *m f n* concealed  
 अन्तराय *m* an obstacle  
 अन्तरे, अन्तो *ind* in, among within अन्तोघर in the interior of the house  
 अन्तेयसिक *m* a pupil an apprentice  
 अन्ध *m f n* blind  
 अन्न *n* food  
 अप *prefix* away  
 अपराध *m* a fault  
 अपारस्त *m f n* opened  
 अपि (often contracted to वि or उपि) *ind* also, too, even  
 अप्पट्ठ [अप्प] *m f n* little, small  
 अभ्यन्तर [अभ्यन्] *m* inside

अभि *pref* towards अभिमुख  
with one's face towards  
अभिभू *m* = conqueror  
अभिवादेया *ger* of *caus* अभि  
+ चद having saluted  
अभिसिक्त [ 'पित्त ] *m f* =  
crowned

अमु *m f n* this

अम्य [आम्र] *m* a mango

अम्रिल [अम्ल] *m f n* sour

अम्ह [अस्मद्] *m f n* the first  
personal pronoun

अय *n* iron, death

अय *m f* this

अय्य [आर्य] *m* a respectable  
man

अरञ्ज [ 'ण्य ] *n* a forest

अरह [अर्ह] *1st c* to deserve

अरहन्त *m* a person in the  
fourth stage of sanctifi-  
cation, an Arahāt.

अरिय [आर्य] *m* a noble per-  
son, *m f n* noble

अरियसच्च *n* a Noble truth

अरु *n* wound

अलं *ind* enough, enough of  
अव ओ *pref* down (opposed  
to उद्)

अस *2nd* = to be, *9th* = to  
eat

असनि [अशनि] *m* thunder-  
bolt

असि *m* a sword

असीति [अशीति] *f* eighty

अमोकराम *m* the garden of  
King Asoka

अस्मा [अश्मन्] *m* a stone

अस्स [अश्व] *m* a horse

अस्मसाला *f* a stable

अस्मू [अश्रु] *n* a tear

अह [अहन्] *n* a day

अहि *m* a serpent

अहिकुल *n* a family of snakes

अळ *m* a claw

आ (changed to अ before  
conjunct consonants) *ind*  
near to, towards, until

आकिण्ण [आकीर्ण] *m f n* full

आगत *m f n* come, arrived

आचरिय [आचार्य] *m* a teacher

आचार *m* behaviour

आनुम *m* self, soul

आदास [आदर्श] *m* a mirror,  
a glass

आनन्द *m* name of a man

अनिसंस [ 'शंस ] *m* an advan-  
tage

आनीत *m f n* brought

आनुभाव *m* prowess

आप *5th c* च प to reach, get,  
व स + प to reach, obtain

आपणिक *m* a shopkeeper

आमत *m f n* brought

आयु [आयुस्] *n* age, life

आरम्भ [ 'म्भ ] *ind* with re-  
ference to

आरम्भ *m* a deed, an action,  
karma

आलपन <i>n</i> the vocative case	इस <i>1st c</i> to search, <i>w</i> परि to go searching, <i>10th</i> <i>n</i> with <i>प</i> to send
आलेप <i>m</i> an ointment	इसि [अपि] <i>m</i> a sage
आलोक <i>m</i> light	इस्सर [ईश्वर] <i>m</i> the lord
आवाट <i>m</i> pit	इह <i>ind</i> here
आवाह <i>m</i> the marriage (of a son)	उ (=उद् bef vowels) <i>pref</i> up, उभ्यतति jumps up
आस <i>1st c. w</i> से to associate	उक्लाप <i>m f n</i> dirty
आसाब्ध [भाषाब्ध] <i>m</i> name of a month	उगमन [उद्ग] <i>n</i> the rising
इक्ष्व <i>1st</i> <i>n w</i> अप to neglect, <i>w</i> परि to examine	उष्णु [इक्षु] <i>m</i> sugarcane
इच्छ <i>1st c</i> to wish for, <i>w</i> से + पटि to consent	उशु [अ°] <i>m f n</i> straight
इतर <i>m f n</i> the other	उष्ण [अ°] <i>m f n</i> hot
इति (usually shortened to सति and to इत्थ before vowels except इ) thus, in this manner	उतु [अ°] <i>m</i> a season
इतोनिदान <i>m f n</i> arising from this cause	उदपान <i>n</i> a well
इतर <i>m f n</i> hasty	उदुम्बर <i>m</i> the fig tree
इत्थि स्थी [अ°] <i>f</i> a woman, lady, wife	उदेव [उदयन] <i>m</i> name of a king
इदानी [इदानीम्] <i>ind</i> now	उदिस्म [अ°] <i>ind</i> with reference to
इदे <i>m f n</i> this	उदे [अ°] <i>ind</i> upwards
इदि [अदि] <i>f</i> glory, prosperity, supernatural power	उदन <i>n</i> an oven
इध <i>ind</i> here	उप <i>pre</i> near, nearly उपसर्क-मित्रा <i>gerund</i> having approached, उपराज <i>m</i> a viceroys of उप + से + राज
इध 4th <i>c</i> to flourish, <i>w</i> से to flourish	उपरि <i>ind</i> above
इध <i>ind</i> like, as if	उपमाग [अ°] <i>m</i> a prefix
	उपमम्पदा <i>f</i> ordination
	उपाय <i>m</i> remedy, means
	उपासकत्त <i>n</i> lay devotionship
	उपासक <i>m</i> a lay devotee,
	उपासिका <i>f.</i> a female lay devotee

- उपादना *f.* a sandal, a shoe  
उपोसथ *m* a fast, fasting day  
उभो [उभौ] *m f n* both  
उम्माद [उम्माद] *m* madness  
उम्मार *m* a threshold  
उत्थान [उत्था] *n.* a garden  
उर *n* breast  
उत्तभ [उत्थ] *m* an ox  
उत्तु [उत्तु] *m* an arrow; उत्तुकार *m*, an arrow-maker  
एक *m f n* one, single, certain, some hence एकदस (11) एकतिमा (३१) etc, एकून less by one, as in एकूनवीस (१९) etc एकैक *m f n* one by one  
एकस्व *m f n* some  
एत *m f n* this, that  
एतक *m f n* so much, so many  
एत्थ *ind* here  
एव *ind* only, same, just  
एव *ind* thus, एवस्व *m f n* of this kind  
एवक [एवक] *m* a ram  
ओ *pref* (contraction of अव *q v*)  
ओकारा [अवकारा] *m* space, time  
ओर *n* valour  
ओर *ind* on this side, ओरिम *m f n* hither  
ओरसपुत्तभाव [ओरमपुत्त] *m* the position of true son  
ओसथ [ओषथ] *n* medicine, a herb  
क *suffix* (added often to nouns without affecting their meaning)  
क *m f n* who? which?  
कक्क [कक्क] *m* a crab  
कहसा [वाहसा] *f* desire  
कस्सि [कस्सि] *ind* I hope  
कस्स *m* a tortoise  
कजा [कजा] *f* a daughter, girl  
कटु *m f n* bitter  
कटु [काट] *n* a stick, wood  
कट्ठक *m* thorn  
कण्ह [कण्ह] *m f n* black  
कस [कस] *m f n* done, committed, obligations  
कस्म, कस्तर *m f n* which (out of a number)?  
कत्तु [कत्तु] *m* a deer  
कथ *10th c* to tell  
कथा *f* a story  
कन्ति [कन्ति] *f* brightness, beauty  
कप्पि *m* monkey  
कप्प [कप्प] *m* an age, a cycle of time  
कप्प *10th c* to make  
कव्व [कव्व] *n* a poem

कम 1st c व अति (अतिव्य <sup>०</sup> ) to pass away, व उप + न to approach, न नि (निक्खम) to start, व य to pass away, व वरा (वरक्क) to strive, to exert oneself	कारण n a reason, fact punishment काल m time कलं कर to die कालकत m f n dead काल स्मेव and early
कम्म [कर्म] n deeds, action, business	कास 1st = with प to shunt कासाव [कापाय] m f n yellow
कम्मास [कम्माय] m f n spot ted	कासु f a pit
कर 8th c to do, caus करिष्य to construct, build व वि + भा (व्याकर) to explain	किङ्कर m a servant
Ger कथा, करिषा	किर 6th c व अ to scatter
करेशु f an elephantess	किरुने m a mat
करह m a quarrel dispute	किरुम 1st c to be tired
कलाय m a gram	किरुत [कलान्त] m f n tired exhausted
कल्याण m f n benevolent, beneficial	किरिस [किरिश्] 1st c with स to be soiled
कवि m a poet	किलेस [किलेस] m torture an
कस 1st c to plough Ger कसिरथा	कि and what is the use of? कि उ why? कि उ की what ho?
कस्मा and why?	की 9th = to buy व पि (विकि) to sell
कस्मक [क <sup>०</sup> व] m a farmer	कील 1st = to play
कहापणसत [कहापणसत] n a hundred kahapana coins	कील [कील] f irvoluty
काक m काकी f = crow	कु pref (used only in com pounds) bad
वान m a carrying pole, pingo	कुन्डि [कुन्डि] f n belly, womb
कातु inf of कर to do	कुटि f a cottage
काम m a sensual pleasure, a passion	कुतो and whence?
काय m the body	कुध 4th c म get angry कुप 4th c to get angry कुप (optional base of क) to do
	कुमार m a boy, a prince
	कुम्भ [कुम्भ] m a turtle

वृक्ष [°वृक्ष] *m* a deer  
 वृत्त *n* a family, वृत्तपुत्र *m* a gentleman, वृत्तवन्त *m f n* born in a good family  
 वृम्भिनारा *name of a town*  
 वृष [वृष] *1st c* *v* *प* to call, *caus* (पचस्सेसापय) to send for  
 केलि [केलि] *f* an amusement, sport केलिगण्डह *n* a playground  
 कीकालिक *m* *name of a monk*  
 ककुल *m* a cuckoo  
 कोटि *f* the end, a crore  
 कोट्टक [°कुट्ट] *m* a storehouse  
 कोप [को] *m* anger  
 कोसम्भी [कोशा°] *f* *name of a town*  
 वारत्तु *suffix* added to numerals to imply frequency { २० many "times" }  
 वरग [°वृ] *m* a sword  
 खण *1st c* to dig  
 खण [क्ष°] *m* a moment, खणे *खणे* every moment  
 खत्तिव [क्षत्रि] *m* a khatriya  
 खन्ति [क्षान्ति] *f* forgiveness  
 श्रध [क्षन्ध] *m* the shoulder, a part  
 क्षम *1st c* to pardon, [क्षम] *m f n* capable, patient  
 क्षमा [क्ष°] *f* forgiveness  
 खल *m* a villain

खलिन [खर°] *n* a mistake  
 खाद *1st c* to eat.  
 धिप [धिप्] *6th c* to throw, *v*, उर lift up *v* नि to place, *v* प to throw, *v* से to close, to shorten  
 क्षिप्य [क्षिप्रम्] *and* quickly, at once  
 खीण [क्षी] *m f n* exhausted  
 क्षीर [क्षीर] *n* milk  
 क्षुद्र [क्षुद्र] *n* a mean act  
 रोमा [क्षे°] *f* *name of a nun*  
 खो [खलु] *and* verily  
 ख *m f n* *suffix* (added to nouns to form other nouns in the sense of 'going e.g. उरग, निरगग etc.)  
 गङ्गा *f* the river Ganges  
 गण *10th c* to count  
 गति *f* motion, gait  
 गन्ध *10th c* to wreath  
 गन्धम *m* an २९९  
 गन्ध *m* a perfume, an unguent  
 गन्धर्व [गंध°] *m* a heavenly singer  
 गम [गम्प] *1st c* to go, *v* अधि to go over, acquire, grasp, *v* आ to come, *causal* (प्रगमय) to wait for *v* पति+आ to return, *v* निर् to go away, *v* से+आ to assemble, *inf* गन्तु +अनि overcome

गरह *1st c.* to censure.  
 गरु *m.* a teacher, elderly person.  
 गृह *9th c.* to take, catch, hold.  
 गृह [गृ°] *n.* a house; गृहदृ [स्थ] गृहपति *w.* a gentleman, a householder.  
 गा *4th c.* to sing.  
 गाथा *f.* stanza; गाथापद *n.* a word from a stanza.  
 ग्राम [ग्राम°] *m.* a village.  
 गरव [गौ°] *m.* respect.  
 गाव्ही *f.* a cow.  
 ग्राहक [ग्राम°] a customer.  
 गिलान [ग्लाम°] *m. f. n.* ill, sick.  
 ग्रीवा [ग्री°] *f.* the neck.  
 गुण *m.* a virtue, a merit; *m. f. n.* suffix signifying 'times' as पञ्चगुणो five-fold; गुणवन्त *m. n.* virtuous.  
 गुळ [गु°] *m.* a ball.  
 गुह्य [गु°] *n.* a secret.  
 गेय्य [गेय°] *n.* a song.  
 गेह ■ ■ house.  
 गो *m.*, गोण *m.* bull, an ox.  
 गोतम [गौ°] *m.* name of a man.  
 गोमय *m.* cowdung.  
 घट *m.* a pot.  
 घत [घृ°] *n.* ghee.  
 घर *1st c.* *w.* प to trickle.  
 घर [गृह] ■ a house; घरावास *m.* household life.

च *ind.* and  
 चक्र [°क] *n.* wheel.  
 चक्रवर्ती *m.* [°कवर्तिन्] a sovereign.  
 चक्ष्मी *m. n.* possessed of eyes.  
 चक्षु [चक्षुस्] *n.* the eye.  
 चतु [चतुर so bef. vowels] *m. f. n.* four; चतुर्थ *m. f. n.* fourth; चतुर्थी *f.* the fourth, the Dative case; चतुदस (१४), चतुर्वीसति (२४) etc. चतुष्पद [°प्प°] *m.* a beast, a quadruped; चतुर्दिशा *f.* the four sides.  
 चत्ताळीसति. ङ्गीसा *f.* fortyfour.  
 चन्द [°न्द्र] *m.* the moon; चन्दालोक *m.* moonlight.  
 चर *1st c.* to walk; *w.* वि to wonder; *w.* सं + उद् + भा to address, to practise; *w.* वि *10th c.* to take care of.  
 चाग [स्या°] *m.* charity, चागवन्त *m. f. n.* charitable.  
 चि [चिद् so bef. vowels] *indefinite suffix* added to interrogative pronouns.  
 चि *5th c.* to collect; *10th c.* with अय to worship.  
 चित्त *n.* the mind.  
 चिन्त *10th c.* to think, to be anxious.

चिर *ind* for a long time  
 धीवर *m* a robe  
 दुन [यु<sup>०</sup>] *m f n* degraded  
 दुदस *m f n* fourteen  
 दुष 7th *n* to kiss  
 दुर 10th *n* to steal  
 ऐ *ind* if  
 चेत *n* the mind  
 चेतिय [चैत्य] *n* a temple,  
 चेतियङ्गण *n* the courtyard  
 of a temple चेतियभिमुख  
*m f n* turned towards  
 the temple  
 चोरस same as चुदस, *q v*  
 चोर *m* a thief  
 चोळपट्ट [चोळ<sup>०</sup>] *m* a piece of  
 cloth, a rag  
 छ [चङ्] (changed to चङ्  
 before vowels) six, छट्.  
 छदस *m f n* sixth, छही<sup>f</sup>  
 sixth, the Genitive case,  
 छवीसति (२६), छसीति, छ-  
 सीति (८६) etc  
 छट् [छट्] 10th *c* to leave  
 छण [छण<sup>०</sup>] *m* a festival  
 छत्त [छत्त<sup>०</sup>] *n* an umbrella  
 छट् 10th *c w* आ to cover  
 छमा [छमा<sup>०</sup>] *f* the earth  
 छवि *f* the skin, complexion  
 छिद 7th *n* to cut *w उप*  
*pass* to cease  
 छुद [छुद्व] *m f n* agitated  
 छेतु [छेतु<sup>०</sup>] *m* a brewer

ज *m f n* suffix, born of  
 जम्मा 1st *c w* पटि to nourish.  
 जनक *m* a father  
 जनपद *m* the country, vil-  
 lages  
 जम्बु *n* a roseapple, जम्बुदीप  
 [दीप] *m* India  
 जम्बू *f* the roseapple tree  
 जम्भ [जम्भ] *m* a rogue  
 जल *n* water  
 जल [जल] 1st *c w* प to  
 blaze  
 जस *m f n* born, grown,  
 produced  
 जातक *n* a birthstory of  
 Buddha  
 जानि *f* birth, जातिसपत्त *m*  
*f n* endowed with high  
 birth  
 जानु *n* knee  
 जि 1st and 9th *n* to conquer,  
 1st *c w* परा to defeat  
 जिवा [ज्वा] *f* the string of a  
 bow  
 जिर [जीयति] to grow old,  
 decay  
 जिह्वा *f* the tongue  
 जाव 1st *n* to live  
 जीविक कम्प to earn one's  
 livelihood  
 जीवितस्मय पापय, जीविता ओ-  
 (हो)रोपय to destroy the  
 life of, to deprive of life



जुति [यु<sup>०</sup>] *f* splendour

Hence जुनिमन्त *m f n*  
full of splendour

जेतु [य<sup>०</sup>] *m n* a conqueror

हा ४th *c* to contemplate

ज्ञान [यान] *n* meditation,  
trance

जा (ज्ञा) १th *c* to know, व प  
to know, caus (पन्नापय)  
to arrange (as seats)

जाण [ज्ञान] *n* knowledge,  
जाणी *m n* possessed of  
knowledge

जातक जाति [ज्ञा<sup>०</sup>] *m* a re-  
lative, kinsman

जानु [ज्ञा<sup>०</sup>] *m n* one who  
knows

जाय [म्या<sup>०</sup>] *m* justice

टा [स्था] (निष्ठ) to stand, व उ  
to get up व उप to ascend  
व पति to stand firmly.  
causal टपय to keep,  
gerund टप्वा having lived

टाण [स्था<sup>०</sup>] *n* a place

टम [द<sup>०</sup>] 1st *c* to bite

त [तर] *m f n* the 3rd  
personal pron the ter-  
mination of the past  
participle तट्ठिक *m f n*  
fit for that like that

तच्छ [य] *n* the truth

तच्छक [य] *m* a carpenter

तण्हा [तृष्णा] *f* thirst, greed,  
craving तण्हाय *denom* to  
crave

ततिय [तृतीय] *m f n* third

ततिया *f* the Instrumental  
case

तथ [य] *ind* there

तथा *ind* in that manner

तथागत *m* the Buddha

तदा *ind* then

तन ४th *c* to expand

तप *n* penance

तप causal तापय to १८८

तप्प 1st *c* & 10th *c* व न<sup>०</sup> to  
entertain

तप्प *m f n* (termination of  
the १st pass participle)

तर 1st *c* to cross, व उ to  
ascend

तर *m* a tree

तरण *m f n* young

तये same as तु व १

तलाक [तलाग] *m* a lake

ता *f* (termination to form  
abstract nouns from ad-  
jectives)

तान १०८ ३ (१ term of ३३  
days for males)

तारण *m* a hermit

ताये same as तु व १

तार to cross

तारगण *m* a cluster of  
palms

तान् [तायद्] *ind* = long, the  
while तायदेव at once

ति [ति] *m f n* three Hence  
तेरम (१३), तेरीमा (२३) etc

निग [नृ] *n* grass

निग्न *m f* = crossed, swum

निल *m n* sesamum

मिससि तिसस *f* [मिसस] thirty

सीर *n* bank

सुदि [दि] *f* joy, satisfaction

सुद *6th c* to torture

सुद्ध [सुद्ध] *m f n* the 2nd  
personal pronoun

सु *ind* (termination of the  
infinitive of purpose) to

सु *ind* but

सु same as सा *q v*

सेन *n* lustre

सेरस सेरस *s v* ति

सेल [से] *n* oil

प्रिपिटक = name of the Pali  
canon

सा, सान् *ind* (termination  
of the gerund)

पक *10th c* to close

पाम [पाम] = strength

पूव [पू] *m* dagoba

पेन [पे] *m* a thief

पेर [पेर] *m* an elder,  
(-ly monk)

द *m f n* suffix meaning  
'one who gives', as in  
धनद पारिद etc

दह [द] *m f n* bitten

दण्ड *10th c* to fine to pu  
nish

दण्डक *m* a stick

दण्डी [दण्डी] *m* an ascetic

दद *m f n* same as दा *q v*

दधि *n* curds

दन्त *m* 1 tooth दन्तक *n* a  
toothpick

दण्डी [दी] = spoon a ladle

दया *f* pity compassion

दय *ten* दयस *m n* -मी *f*  
tenth

दस्सन [दर्शन] *n* insight judg  
ment

दा *1st c* to burn

दाह [दा] = a lake

दाह *m f n* young

दळिद [दिद] *m f n* poor

दळ [द] *m f n* strong  
firm दळय *denom* to  
strengthen दळ *ind*  
firmly

दा *3rd c* to give, to pay,  
to allow with दा to take  
Gerund आदाय, *inf* दातु,  
दातु *m* a donor दान *n* a  
gift

दानि [दानि] *ind* now

दायन [दाय] *n* maintenance

दाहक *m* = दाहक *f* a child

दारु *n* fuel, firewood  
 दास *m* a servant, a slave  
 दासी *f* a maidservant  
 दाक्षिण [दि] *n* pomegranate  
 दिज [दि] *m* a bird, a Brāhmaṇa  
 दिद्द [दिट्ठ] *n* a difficulty  
 दिद्द [रट्ठ] *m f* seen  
 दिष 4th *n* to play, gamble  
 दिषस *m* a day  
 दिषा *ind* by day  
 दिस (पस्स, दक्ख, दिक्ख) 1st *c* to see, to discover, to find, *w* उप to advise, *w* स to understand, *causal* वरुणस to show  
 दिस 10th *c* to preach  
 दिसा [दिश] *f* a quarter, a direction  
 दीघ [धि] *m f n* long, दीघजीवी [विन्] *m n* one who lives long, दीघनिकाय *m* name of a book, दीघरत्त *ind* for a long time, दाघावु *m* name of a prince  
 दु [दुर् so bef vowels] *pref* bad, badly, difficult, दुग्गत *m f n* poor, दुग्गन *m* bad people, दुग्गण *m f n* ugly, दुग्गन *m f n* dejected, दुग्गेय *m f n* dull, दुग्गम *m f n* difficult to obtain

दुक्ख [दुक्ख] *n* pain, दुक्खी *m f n* sorry, sad  
 दुत्थि [द्वितीय] *m f n* second, next, दुत्थिया *f* second, the Accusative case  
 दुद्ध [धि] *n* milk, *m f n* milked  
 दुग्ग [दुग्गम] *n* the top of a tree  
 दुस 4th *c* to pollute  
 दुत्थि [र] *f* a daughter  
 दूत *m* a messenger  
 दूरे *ind* far away  
 देव *m* god, देवलोका *m* the divine world, देवी वस्सति it rains  
 देवदत्त *m* name of a monk  
 देवता *f* a goddess, deity  
 देवी *f* a queen  
 देस [दिश] *m* a place  
 दोस [धि] *m* a fault  
 द्वि *m f n* two, hence द्वादस, बारस (१२), द्वावीमति बावीमति (२२), द्विषत्तसति (३२) etc  
 द्वार *n* a door  
 धन्य [धान्य] *n* corn  
 धन *n* riches, wealth, धनवन्त *m f n* wealthy, धनय *denom* to wish for riches  
 धनु *n* a bow

धम्म [°मं] *m* quality, nature,  
the truth, the religion,  
the law, the doctrine,  
justice, righteousness,  
virtue

धम्मराज *m* the Buddha, धम्म  
वादी *m* *n* who preaches  
the Doctrine धम्मविनय *m*  
the Doctrine, and the  
Discipline, धम्मी *m* *f* *n*  
religious

धर 10th *n* to hold, catch  
धा *ind* suffix added to  
numerals showing parts  
धा (दह) 1st *c* with नि to  
bury, with ऋ (सह) to  
believe in, with वि to  
close 4th *c* with अन्तर  
to vanish

धातु *f* a metal

धाव 1st *c* to run, with  
भु to run along, with  
परि to run about  
धि, धिरथु [धिक् धिगस्तु] *ind*  
lie upon

धिति [धे°] *f* courage

धीतु same as दुहितु *q* *v*

धु 9th *c* to shake

धूम *m* smoke

धूलि *f* dust

धेनु *f* a cow

धंस [ध्वंस] *m* destruction

न *ind* not, नापि neither  
नगरवासी *m* *n* a citizen

नद्य [नृत्य] *n* a dance

नत 4th *c* to dance

नत्तु [°पु] *m* a grandson

नस्थु *f* the nose

नद 1st *c* to roar

नदी *f* a river

नम 1st *c* to bow, *caus* नमय  
to bend

नमस्स 1st *c* to bow

नमो [नमस्] *ind* hail to! a  
bow to!

नर *m* a man, नरपति *m* *n*  
king

नव *m* *f* *n* nine नवम *m* *n*

नवमी *f* ninth

नवुत्ति *f* ninety

नस 4th *c* to perish with वि  
to be ruined

नहापित [ना°] *m* a barber

नाग *m* a serpent, an ele-  
phant

नाम *n* a name नामगहणदिवस  
*m* the naming day *ind*  
really, named, called, at  
all

नावा [ना] *f* a ship, a boat

नासा *f* the nose

नि *ind* *pref* down

निस्स [°क] *m* a golden coin

निस्सित *m* *n* lain

निग्राथ *m* name of a man

निघं *ind* always

निदाघ *m* summer

निधि *m* a store

निद्ध [°म्न] *m* *f* *n* deep

निर् *ind pref* away, not,  
without, निम्मविस्सक *m f n*  
flyless, निरुपकार *m f n*  
useless

निब्बाण [निर्वाण] *n* emanci-  
pation

निब्बुत [निर्वृत] *m f n* who  
has entered Nivvāna

निरय *m* hell

निरोध *m* cessation

निस्साय *ind* near, depending  
upon, owing to

नी *ind pref* out

नी (नय, ने) *1st c* to carry,  
व ओ to lead, नेमु *m n*  
a leader

उ *an interrogative particle*

उद् *6th c* to remove

, नी *variant of न व व*

ए, ए [अ] *pref* onwards,  
forth, chief

एकति [एक] *f* nature

एकल [एक] *m* the wing

एकज [एकज] *m* a bird

एति, एति, एप्पति [एति] *pref.*  
*in return*

एच *1st c* to cook

एचय [एचय] *m* a requisite,  
a cause

एचह [एचह] *ind* daily

एचामित्त [एचामित्त] *m* an  
enemy

एचत्ता [एचत्ता] *ind* after

एचिम [एचिम] *m f. n* wes-  
tern

एज्जा [एज्जा] *f* the people, the  
subjects

एव *m f n* five, एवम *m. n*  
fifth, -मी *f* fifth, the Abl  
case, एवमीसति (इय) etc

एज्जा [एज्जा] *f* wisdom

एज्जावन्त *m n* intelli-  
gent, clever

एव्ह [एव्ह] *m* a question

एव्हिलेप [एव्हिलेप] *m* refusal

एव्विच *ind* with reference  
to

एव्विज्जा [एव्विज्जा] *f* a promise

एव्वु *m f n* skilful

एव्विसीत [एव्विसीत] *ind*  
against the current

एव्वाय *ind* from

एव्वम [एव्वम] *m n* first, -मा  
*f* first, the Nom case

एव्वमज्झान *n* the first stage  
of meditation, एव्वमय *n*  
the prime of life 314

एव्वीत [एव्वीत] *m f n* excellent,  
good

एव्वव *m* name of a hill

एव्वित्त *m f n* wise, *m* a  
wise man

एव्वण [एव्वण] a leaf, a letter,

एव्वणसात्ता a cottage

एव्वणस, एव्वणस *m f n* fif-  
teen

पत 1st c to fall, w उत् to jump up, w. नि to fall down

पति m a lord, husband.

पतिहा [प्रतिष्ठा] f firmness

पत्त [पात्र] n a vessel, = pot

पाथ 10th c to aspire for, पथना f prayer, aspiration

पद n the foot, the letter (as opposed to the meaning)

पद 4th c w आ to arrive at, w उत् to be born, produced, w उप to arrive at, w नि to lie down, w स to succeed

पन ind but, and

पनस m a jackfruit

पन्त [पर्व] m a mountain, name of a person, denom. पद्बनाय to act like a mountain

पमाद [प्र] m = power, strength

पमाद [प्र] m mistake

पय = milk, water.

पर m f = other, distant

परक्ख [पराक्ख] m exertion

परम m f n = great

परा pref opposite

परि, पलि, पलि pref surround-  
ing

परिद्वानक [परा] m an ascetic

परियोदपन n purification

पला 4th c to run away

पल्ल [पर्व] a throne, a cot

पवाद [प्र] m a theory, hypothesis

पसु m a beast

पहह m f n overjoyed

पा (पिच, पिच) 1st c to drink,

पान n, पेच्य n a drink,

पानीय n water

पाण [प्रा] m a creature,

life, पाणात्तिपात m destruction of life,

पाणी [प्राणिन्] m a creature, an animal

पाति, पाती [पात्री] f a bowl,

a vessel

पातो [प्रातर] ind in the morning

पाद m a foot

पादु f a shoe

पाप n a sin, demerit, m f n

evil पापक m n sinful,

पापकारी [परिन्] m n

one who commits a sin,

पापधम्म m f = evil minded,

पापिमन्त, पापी [पापिन्] m n sinful

पामोक्ख [प्रमुख] m f n eminent,

principal

पार ind beyond, पारगामी

[मिन्] m n one who goes beyond,

पारिम m f n yonder

पाल 10th c to protect, पालक

m a protector, guardian

पास [°श] *m.* a snare.  
 पिङ्गला *f.* name of a nun.  
 पितु [°तृ] *m.* a father.  
 विपासित *m. f. n.* thirsty.  
 पिय [प्रि°] *m. f. n.* beloved,  
 dear.  
 पियङ्गु [प्रि°] *f.* a kind of  
 creeper.  
 पीठ *n.* a chair.  
 पीति [प्रि°] *f.* love, joy.  
 पीड [पीड्] 10th *c.* to torture.  
 पु 9th *c.* to purify.  
 पुच्छ [पृच्छ] 1st *c.* to ask; w.  
 पटि to ask in return.  
 पुञ्ज [°ण्य] *n.* merit; पुञ्ज-  
 कम्म *n.* meritorious ac-  
 tion; पुञ्जकारी *m. n.* one  
 who performs merit.  
 पुष्ट [°ष्ट] *m. f. n.* fat, fed.  
 पुत्त [°त्त] *m.* a son; *denom*  
 पुत्तिय to treat as a son.  
 पुन [पुनर्] *ind.* again; पुनपुनं  
 again and again.  
 पुष्क [°ण्य] *n.* a flower; पुष्कित  
*m. f. n.* in blossom.  
 पुन्व [पूर्व] *m. f. n.* former,  
 ancient.  
 पुर *n.* a city.  
 पुरतो [°तस्] *ind.* in front.  
 पुरिस [पुत्त] *m.* a man; पुरि-  
 साधम *m.* the meanest of  
 men; पुरिसुत्तम *m.* the best  
 of men.  
 पुस 4th *c.* to nourish.  
 पूज 10th *c.* to worship.

पूजा *f.* worship.  
 पूर 10th *c.* to fill.  
 पेच [प्रिय] *ind.* in the next  
 world.  
 पोथक [पुम्] *n.* book.  
 पोरणक [पौ°] *m. n.* ancient,  
 old.  
 पोस [पुंस] *m.* a man.  
 पन्दन *n.* throbbing.  
 पर 1st *c.* to fill.  
 परस [परु] *m. f. n.* harsh,  
 cruel.  
 फल *n.* a fruit; फलवन्त *m. f. n.*  
 fruitful.  
 फाल *m.* a ploughshare.  
 फाल 10th *c.* to tear.  
 फुस [फुश] 4th *c.* to touch.  
 बक *m.* a crane.  
 बन्ध 1st *c.* to bind.  
 बन्धु *m.* a brother, a relative.  
 बल *n.* power, faculty.  
 बलि *m.* an oblation, offering,  
 tribute.  
 बहु *m. f. n.* much, many;  
 बहुभाषी *m. n.* talkative.  
 बहुसुत *m. f. n.* learned.  
 वा substitute for दा two, as  
 in वारम (१२), वावीसति (२२),  
 वत्तिमा (३२).  
 बाल *m. f. n.* fool; a child;  
 बालक *m. n.* a child; बाला  
*f.* a little girl.

पावेक *m.* Babylon.  
 पाळ्हे [°दम्] *ind.* exceed-  
 ingly.  
 विन्दुमार, विम्बिसार *m.* names  
 of kings.  
 बुद्ध *m.* the Enlightened One.  
 बुद्धगत *m. f. n.* fixed on B.  
 बुद्धालोक *m.* light of the B.  
 बुध (बुध्) 4th *c.* to under-  
 stand, to know; with प  
 to be awakened, to be  
 alert.  
 बुभुक्षित [°क्षि°] *m. f. n.*  
 hungry.  
 व्यासक्तमनस [व्यासक्तमनस्] *m*  
*f. n.* with a distracted  
 mind.  
 ब्रह्म *m.* God Brahṃā, ब्रह्मदेव  
*m.* name of a king.  
 ब्राह्मण *m.* a Brāhmana; ब्राह्मणी  
*f.* a Brāhmana lady.  
 बृ 2nd *c.* to speak.  
 भगवन्त [°वत्] *m.* the Bless-  
 ed One.  
 भगिनी *f.* a sister.  
 भज्ज 1st *c.* to resort to; 10th  
*c.* to divide, to cut.  
 भण्ड [भा°] *n.* wares, goods.  
 भति [भृ°] *f.* hire.  
 भत्त [°क्त] *n.* cooked rice, a  
 meal.  
 भत्तु [°वृ°] *m.* = master, hus-  
 band.  
 भदा [°दा] *f.* name of a town  
 चप *n.* danger, fear.

भर 1st *c.* to nourish.  
 भरिया [भार्या] *f.* a wife.  
 भव *m.* existence (in differ-  
 ent worlds).  
 भवन्त *m.* your (his) rever-  
 ence.  
 भस्म *n.* ashes.  
 भाजन *n.* a pan.  
 भातु [भ्रातृ] *m.* a brother.  
 भार *m.* a burden, भारहारक *m.*  
 a bearer of load.  
 भास [°भ] 1st *c.* to speak, to  
 talk; *w.* अधि to address.  
 भिक्षक [°क्ष°] *m.* a beggar.  
 भिक्षा [°क्षा] *f.* alms.  
 भिक्षु [°क्षु] = a monk, a  
 priest, भिक्षुसङ्घपुरस्कृत  
*m f n* surrounded by the  
 assembly of monks;  
 भिक्षुणी *f.* a nun.  
 भिद् 7th *c.* to break  
 भी 10th *c.*, to fear, to be  
 afraid; भीति *f.* fear.  
 भुज्ज 7th *c.* to eat, to enjoy;  
*w.* परि to enjoy, to use;  
 भुत्त *m. f n* eaten.  
 भू 1st *c.* to be, *w.* अनु to ex-  
 perience, *w.* अभि to over-  
 come, *w.* सं to be pro-  
 duced; to be caused.  
 भूष *m.* a king.  
 भूमि *f.* the earth, ground;  
 भूमिसायी *m. n.* who sleeps  
 on the ground.



भावय to cultivate.

भेरि-री *f.* a drum.

भो *ind.* Oh ! hallo !

भोजनीय *n.* which is to be eaten ; food.

मस्त्व *1st c.* to besmear, to anoint.

मग्न [ मार्ग ] *m.* the way.

मङ्गल *m. f. n.* auspicious.

मृत्यु [ मृत्यु ] *m.* death.

मत्त [ 'त्त ] *m.* a fish.

मज्ज [ 'ज ] *n.* wine ; मज्जप *m.* a drunkard.

मज्ज *1st c. w.* सँ to sweep.

मज्जक *m.* a bedstead, a cot.

मणि *m.* a jewel.

मण्डप *m.* a pandal.

मत्त [ मृत् ] *m. f. n.* dead ; मत्त *n.* the state of being dead, death.

मति *f.* talent.

मत्त [ मात्र ] *m. f. n.* suffix only, as much (many) as ; मत्तम् *m. f. n.* moderate.

मद *4th c.* to be intoxicated, to err ; with प to err.

मधु *n.* honey ; मधुर *m. f. n.* sweet.

मन *4th c.* with अप to insult.

मन *n.* the mind.

मनस्स [ 'स्स ] *m.* a man.

मन्त *10th c.* with आ to address, to call.

मन्त *m.* = मन्तीन्ती *f.* a possessive suffix.

मन्द *m. f. n.* slow.

मन्धातु [ मान्धातृ ] *m.* name of a king.

मय [ वयम् ] *m. = f. plu.* we.

मर ( मर, मीय ) *1st c.* to die ; *caus.* मारय to kill ; मरण-स्मृति *f.* recollection of death.

मलमाहीत *m. f. n.* covered with dirt.

मह *m.* name of a clan.

मस्तु [ श्मयु ] *n* the beard.

महन्त [ महत् ] (= मह in compounds) great ; महाजन a g. company ; महतिस्स *m.* name of a monk ; महादान *n.* a g. charity ; महाराज *m.* a g. king, your (his) Majesty ; महासेवी *m.* a master merchant ; महोष *m.* a g. flood ; महामहो *m.* a g. God.

महिस्स [ महेसी *f.* ] *m.* a buffalo.

मा *ind.* Don't.

माणिक *m.* a pupil, a boy.

मातु [ 'तृ ] *f.* a mother ; मातु-

कुट्टित *m. f. n.* in the womb of his *m.* माता-पितरौ *m. pl.* parents.

मार *m.* the Evil spirit.

माण *f.* a garland ; माणी *m.* a gardener.

मि 9th c to measure,  
मिग [मृग] m a deer, a  
beast मिगराज m the lord  
of the beasts  
मिलान [म्लान] m f n faded  
मुख n the face  
पुव 7th c to release, w ओ  
to put off w प to give  
vent to caus मोचय to  
release  
मुत्ता [°त्ता] f a pearl  
मुत्ति [°त्ति] f deliverance  
मुद्ध pp fainted  
मुह (मुद्ध) 4th c to faint  
मूल n root source  
मूलिक [°प°] m a mouse  
मूढ [°ड] m f n foolish  
मेत्त n मेत्ता f universal  
friendship मेत्त m f n  
friendly, denom मेत्ताय to  
love  
मार [मयूर] m a peacock  
मस [मांस] n flesh

प n suffix to form abstract  
nouns  
प m f n who which येन  
तेन towards यो (या ये)  
पन rather than  
यक्ख [°ख यक्खी f] m a  
demon, a goblin  
यट्ठि [°ट्ठि] f a stick  
यथा ind as, यथासुखं ind at  
will

यदा ind when  
यदि ind if  
यमुना f River Jumna  
यस [यशस्] n fame, glory,  
यसलाम m glory and gain  
यमवन्त m n successful  
या 1st c to go caus यापय  
to be supported w प to  
start  
यागु [यवान्] f gruel  
याच 1st c to beg  
याव [यावद् so optionally  
bef vowels] upto until,  
यावदर्थ to one's heart's  
content  
यि (often stands for इ)  
युग [°ग्म] n a pair  
युज 7th c to join caus  
योजय to yoke 10th c  
w ड, उदयोजय to dismiss  
युध 4th c to fight  
युव [युवन्] m a youth,  
young man

रक्ख 1st c to observe, to  
protect  
रक्खस [राभस] m a demon  
रच 10th c to arrange  
रच्छा [°भ्या] f a street  
रव n dust pollution  
रज्ज [राज्य] n a kingdom  
रज्जं कारय to rule the k  
रज्जाभिसेक m coronation,  
रज्जु f a rope

रहवासी [राष्ट्रवासिन्] *m. n.* resident of country.

रत्न [रत्न] *n.* = jewel, a precious thing.

रति *f.* delight.

रत्ति [रात्रि] *f.* night; रत्तिन्दिव-

परिच्छेद *m.* distinction between night and day.

रथ *m.* a chariot.

रम *1st c.* to take delight; with वि to abstain; रम्म

*m. f. n.* pleasant.

रव *1st c.* वि to cry.

रस *m.* taste, juice.

रस्म [रुस्म] *m. f.* = short.

राग *m.* passion, lust.

राज *m.* a king; राजगह *n.* name of a city; राजपुत्र a king's

son, prince; राजपुरिम *m.*

a royal servant.

राम *name of a prince.*

रामभ *m.* an ass.

रामि *m.* a heap.

राहुल *m.* name of a prince.

रक्ष्य [रुक्ष] *m.* tree.

रुच *4th c.* to be liked; *10th c.* to like, to choose; *w.* आ to inform.

रुचि *f.* beauty, liking, love, splendour.

रुध *7th c.* to hinder.

रुद्ध *6th c. w.* आ to mount;

*w.* आ to dismount; *w.*

य + आ to mount, to ride;

रुह्ना *f.* growth, growing;

रुह्म *m. f. n.* grown.

रे *ind.* O! Oh!

लक्ष्मणपटिग्माहक [लक्ष्मणप्रतिघात]  
*m.* = foreteller.

लप *1st c. w.* वि + ण्य to mutter, to prate, to rave.

लभ *1st c.* to get; to be allowed; *gerund* लब्ध having got.

लभ्य *1st c. w.* आ to lean upon.

लवण *m. f. n.* salt.

लभ *m.* acquisition, gain, profit.

लिप *7th c.* to smear; with *causal* आलिप्पापय, आलिपय to be smear.

ली *4th c. w.* नि to hide oneself, to lie, to perch.

ली *9th c.* to cut.

लुर [लुच] *m.* a hunter.

लुभ *4th c.* to covet; लुब्ध *m. f. n.* greedy.

लोक *m.* people, a world, the world.

लोचन *m. f. n.* superhuman.

य contraction of एय य. c

यम [यम] *m.* volume, a part.

यव [यव] *m. f. n.* crooked.

वच 1st *n* to speak, *n* speech, words

वध [वस] *m* a calf, a young one

वज [वज्ज] 1st *c* व प (पदवज्ज) to renunciate

वजिर [वज्ज] diamond

वज्ज 10th *n* व परि to avoid

वञ्च 10th *c* to deceive, to cheat

वन्धा [वन्ध्या] *f* a childless lady

वह्नि *ind* it is proper (for)

वण [वण] *m* a wound

वण 10th *c* to describe, to praise, *m* colour, beauty, वणवन्त *m n* beautiful, handsome

वणु [वणु] *f* sand

वत्त 1st *c* व अति to transgress, *caus* व प, (पवत्तय) to start, to continue

वत्थु [वत्थु] a speaker

वत्थ [वत्थ] *n* a garment

वत्थु [वत्थु] *n* story, thing

वद 1st *c* to speak, *w* उप to blame आ to advise *caus* वादय to play upon

वप 1st *c* to kill *m* sentence of death, murder

वनस्पगुम्भ [वन्स्पगुम्भ] *n* wild thicket

वनमहिष [वप] *m* a wild buffalo

वन्त *m n* वती न्ती *f*. same as मन्त *q v*

वन्दि [वन्दि] *m* fire

वप 1st *c* to sow

वप्प [वाप्प] *n* a tear, tears

वय *n* age, वयप्पत्त *m f n* who has come of age

वर 1st *c* व आ to cover, व वि to open, 10th *c* to choose व वि to prohibit

वर *ind* better

वत्त 1st *c* to dwell, *w*

अधि + आ to dwell *m*

व वि to live separately,

व से to live together

*caus* व नि निवासय to wear, to cause to wear

वत्थल [वत्थ] *m* an outcast, candle

वत्स 1st *c* स व देव *n* [वत्स] a year

वह 1st *c* to bear, to carry

वा 4th *c* to blow वान *m* the wind, वातवान *m* a window

वाचा *f* speech, words

वाणिज *m* a merchant

वानर *m* a monkey, वानरिन्द *m* a lord of the monkeys

वापी *f* a well

वारण *m* an elephant

वारि *n* water

वारुणि *f* wine

वि *prefix* apart, distinct.

विचार *m.* a thought.

विजित *m. f. n.* conquered.

विज्जु [°ज्जु] *f.* lightning.

विद् 4th *c.* to exist; 7th *c.* to

'acquire, get; 10th *c.* to

acknowledge, to experi-

ence, to know; w. वटि to

inform. विदू *m.* a learned

man.

विदिसा *f.* name of a town.

विद्ध *m f. n.* pierced, shot.

विना *ind.* without.

विनिपात *m.* degradation.

विपुल *m. f. n.* abundant,

much, plentiful.

विभक्ति [°क्ति] *f.* the gram-  
matical case.

विष (= इष) *ind.* as, like.

विरिय [°रिय] *n.* effort, exer-  
tion.

विवाद *m.* a quarrel.

विज 6th *c.* w. व to enter;

n. वरि to serve (as food).

विमर [°मर] *m.* groan, moan.

विम्वारं भाषद् to put faith (in).

विहार *m.* a monastery.

वीणा *f. m.* lute.

वीथि *f.* a road, way.

वीमसि, वीसि [°विसि] *f.*  
twenty.

वु 3rd *c.* to restrain; w. व्धि  
to surround.

वृद्धि [°द्धि] *f.* growth, pro-  
perity.

वुत्ति [°त्ति] *f.* maintenance.

वुद्ध [°द्ध] *m. f. n.* old.

वुग्गम [°ग्गम] *m.* an ox.

वे [°वे] a meaningless per-  
ticle.

वेठ 10th *c.* w. वटि (कि) to  
wrap round.

वेज्ज [°ज्ज] *m.* a physician.

वेर [°वे] *n.* enmity; वेरभियं *n.*

pl. enmity and fear.

वेसम्मपुण्णमा [°पुण्णमा] *f.*

the full-moon day of the  
month Vaisākha.

वेल्लु *f.* a bamboo.

वो (often substituted for ओ)

व्यञ्जन *n.* a consonant.

व्य *pref.* with; वरज dusty.

म, मक [°म, °मक] *m. f. n.*

one's own.

मक्क 5th *c.* to be able.

मक्का [°मक्क] *ind.* it is  
possible.

मकि [°मकि] (मकिर *bet.*  
vowels) once.

मकुज [°मकुज] *m.* bird.

महार [°महार] *m.* respect,

honour.

मक्खमा [°मक्खमा] *f.* sugar.

मक्खदुज [°मक्खदुज] = descen-  
dant of the Sikkya i e  
Buddha.

मली *f.* a maiden.

मग्ग [°मग्ग] *m.* heaven.

सङ्ग [सङ्ग] *m* to suspect  
 सह [सह] *m* a conchshell  
 सङ्घ *m* the Assembly  
 मये *ind* if  
 सञ्ज्ञा *f* perception  
 सहि [सहि] *f* sixty  
 सत्त [सत्त] *m* a hundred, *m f*  
*n* hundred  
 सत्तपत्त [सत्तपत्त] *m* a wood-  
 pecker  
 सत्ति [सत्ति] *f* recollection,  
 सत्तिसम्भ *m n* possessed  
 of recollection alert  
 सत्त [सत्त] *m* a being  
 सत्त [सत्त] *m f n* seven,  
 hence सत्तद वस (१७) etc.,  
 सत्तथा *in s* groups सत्तम  
*m n* seventh, सत्तमी *f*  
 seventh, the loc case  
 सत्तत्ति [सत्तत्ति] *f* seventy  
 सत्ति [सत्ति] *f* strength  
 सत्तु [सत्तु] *m* an enemy  
 सत्तुघाती *m n* one who  
 kills one's enemies  
 सत्तवहा [सत्तवहा] *m* leader of  
 a caravan  
 सत्थि [सत्थि] *f n* the thigh  
 सत्थु [सत्थु] *m* the teacher  
 सदा *ind* always  
 सत्ति [सत्ति] *m f n* like,  
 resembling  
 सद् [सद्] *m* a word  
 सद्वा [सद्वा] *f* faith  
 सद्दि [सार्धम्] *ind* with

सन्त *m n*, सत्ती न्ती *f* being,  
 a good person  
 सन्तान *n* the shoots  
 सन्तास [सन्तास] *m* fear  
 सत्ति [सत्ति] *f* peace  
 सत्तिक *ind* into the pre-  
 sence, near  
 सन्धव [सन्धव] *m* friendship  
 सन्धाय *ind* with reference  
 to, about  
 सत्तिवास *m* society  
 सप्प [सप्प] *m* a serpent  
 सप्पि [सप्पि] *n* ghee  
 सत्तुरित्त [सत्तुरित्त] *m* a good  
 man, a saint  
 सत्तव [सत्तव] *m f n* all, सत्तवन्दु  
*m* the All wise one,  
 सत्तवतो *ind* from all sides  
 सत्तवत्थ *ind* everywhere  
 सम ४th *m w* उप to be calm-  
 ed, pacified *caus* समय  
 to calm, pacify  
 सम *m f n* equal सम *ind*  
 equally  
 समन्न [समन्न] *m* an ascetic  
 समुह [समुह] *m* the sea, समुह  
 मज्झ *m* the middle of the  
 sea  
 सम्पत्ति *f* property  
 सम्पद *m f n* endowed with  
 सम्पद *m* production, rise  
 सम्मा [सम्मा] *ind* rightly,  
 well, सम्मासम्भुद *m* the  
 highly Enlightened one

सयम्भू [स्व°] <i>m f n</i> self-existent	सि (सय से) <i>1st n</i> to lie down
सह [°ह] <i>m f n</i> bearable	सिक्ख <i>1st n</i> to learn
सर [श°] <i>m</i> an arrow [स्व°] <i>m</i> a vowel [सरस्] <i>n</i> a lake	सिगाह [शु°] <i>m</i> a jackal
सर <i>1st c w</i> अनु [अनुस्] to follow [अनुस्स] to remember	सिन्न [शु°] <i>n</i> a horn
सरणं गत [श°] <i>m f n</i> who has sought refuge	सिच <i>7th c</i> to sprinkle <i>w</i> अभि to crown
सस [शस] <i>m</i> a hare	सिनेह [खे°] <i>m</i> love
सस्सु [शश्रु] <i>f</i> a mother in law	मिर [शिरस्] <i>n</i> the head
सह <i>ind</i> with	मिरी [श्री] <i>f</i> wealth, fortune
सह <i>1st c w</i> प to hear	सिच <i>4th n</i> to sew
सहस्स [°ह] <i>n</i> a thousand <i>m f n</i> thousand	सीय [श्रीयम्] <i>ind</i> soon quickly साययायी <i>m n</i> one who goes fast
सा <i>f</i> she <i>m</i> [शन्] a dog	सीद <i>1st c w</i> नि to sit down
साला [शा°] <i>f</i> a branch	सील [शी°] character, a commandment virtue
साधु <i>ind</i> good, well yes	सीलवन्त <i>m n</i> virtuous
सामणेह [शा°] <i>m</i> a novice (new monk)	सीस [शीस] <i>n</i> the lead
साम <i>m f n</i> one's own सामी [म्यामिन्] <i>m n</i> lord, master	सीह [मि°] <i>m</i> lion
सार्थ <i>ind</i> in the evening	सु <i>1st c w</i> प to create, to produce
साला [शा°] <i>f</i> a school	सु [शु] <i>5th c</i> to hear सुवा <i>m</i> having heard, सुगु <i>m</i> a hearer
सावक [था°] <i>m</i> a pupil, a disciple	सु prefix good सुधम्मता <i>f</i> goodness righteousness
सावण्डि [आवण्डि] <i>f</i> name of a city	सुण्णुदं <i>ind</i> wide awake
सायन [श°] <i>n</i> the Religion	सुमासिन् <i>m f n</i> well spoken well advised
	सुख [शुख] <i>m f n</i> dry
	सुख <i>n</i> happiness सणि <i>m f n</i> सुखी <i>m n</i> happy
	सुसुम [सुसुम] <i>m f n</i> thin sulle

सुचि [सु<sup>०</sup>] *m* *n* pure

सुष्हा [सुष्हा] *f* daughter-in-law

सुप्त [सुप्त] *m* *f* *n* asleep, sleeping

सुत्त [सुत्त] *n* a thread, a chapter

सुत्तनिपात *m* name of a book

सुद्धि [सुद्धि] *f* purification

सुद्धोदन [सुद्धो] name of a king

सुन्दर *m* *f* *n* beautiful, fine, nice

सुप्ति [स्वप्न] *m* a dream

सुप्त *adj* to look beautiful

सुरिय [सूर्य] *m* the sun

सुवर्ण [वर्ण] *n* gold

सुवे [श्वम्] *ind* tomorrow

सुख *adj* to dry, wither

सुनिर *n* a hollow

सुहित *m* *f* *n* contented

सेह [श्रेष्ठ] *m* *f* *n* better, best, greatest

सेही [श्रष्टिन्] *m* banker, a merchant

सेन [से<sup>०</sup>] *m* *f* *n* white, सेतच्छत्र *n* a white umbrella

सेतु *m* a bridge

सेना *f* an army, सेनापति *m* a general

सेव्यथा, सेव्यमासपि [नद्याथा, अपि] *ind* as it were

सेव्यो [श्रेय] *ind* better

सेल [श्रे<sup>०</sup>] *m* a summit

सेस [शेष] *m* *f* *n* remaining

साम *m* he, *ind* suffix in so many pieces, as सत्तमो

सोचितव्व [सत्त<sup>०</sup> व्व] *n* a sad thing

सोण्डा [सुद्धो] *f* the (elephant's) trunk

सोत्त [आतम्] *n* the ear

सोत्तु *v* सु to hear

सोत्तापव्व *m* *f* (a person) in the first stage of sanctification

सोभव *m* *f* *n* beautiful, fine

सोम्म [साम्य] *m* *f* *n* calm

सोस्त [सु<sup>०</sup>] *m* *f* *n* contented, satisfied

सोखस [सोखस] *m* *f* *n* sixteen

सं *pref* together सयुत्त *m* *f*

*n* conjunct, संयुत्तग्रह *m* name of a book, सेवर *m*

restraint सवाद *m* conversation, ससग्ग *m* asso-

ciation, contact

सुगुमार [सिद्धो] *m* *n* crocodile

स्वाक्खात [सु + आख्यात] *m* *f* *n* well preached

स्वे same as सुवे *v*

हव्य [हन्] *m* the hand



हस्थी [°स्तिन्] *m.* an elephant;

हरिधमेण्ड *m.* an elephant-driver.

हन् *1st c.* to kill; to strike;  
*causal* घातय to assassinate.

हनु *f.* the jaw.

हर *1st c.* to carry; w. आ to bring; w. ओ to remove; w. नी to take out; w. प to strike; w. वि to live.

हरित *m. f. n.* green.

हा *3rd c.* to abandon; *4th c.* to diminish, to decrease; w. वि to decrease; w. प *gerund* पहाय having abandoned.

हि *9th c* to send; w. प to send; पठित *m f n.* sent.

हित *n.* welfare.

हिमवन्त [°वत्] *m.* the Himālayas.

हिय्यो [°ह्यम्] *ind.* yesterday.

हिरी [°ही] *f.* shame.

हिस *7th c.* to hurt; to torture; w. वि to hurt.

हु *2nd c.* [भू] to be; *3rd c.* to sacrifice.

हेहा [अधस्तात्] *ind.* below, under; हेहिम *m. f. n.* nether.

हेतु *m.* the purpose; *ind.* for the purpose of; हेतुमन्त *m. n.* having a cause, causal.

हंस *m.* a swan; हंसपोतिका *f.* a gosling.

हंसी *f.* a goose.

# ENGLISH-PĀLI GLOSSARY

A, An एक *m f n*  
 Abandon, to चज (1), हा (3)  
 Able, to be सक  
 Abstain, to वि + रम (1)  
 According to अनु, यथा *ind*  
 Account, on of निरूपय *ind*  
 Acquire, to लभ (1)  
 Acquisition लाभ *m*  
 Address, to भास *w* अधि, चर  
*w समुदा*  
 Advice औपाद *m*  
 Advise, to ओ + वद (1)  
 After अनन्तर (time), पच्छ  
 (space), *ind*  
 Age, one who has come of  
 वयस्पृश *m f n*  
 Air, the आकास *m*  
 All सब्ब *m f n*  
 Allowed, to be लभ (1)  
 All wise one, the सम्मन्सू *m*  
 Also अपि *ind*  
 Always सदा *ind*  
 At once त्रिषु  
 Among मज्झे *ind*  
 Amusement केलि *f*  
 An s v A  
 Ancient पौराणिक *m f n*  
 And च, And then तदनन्तर,  
 पच्छा च, *ind*  
 Angry, to get क्रुध (4), उप  
 (4)  
 Animal जन्तु *m*, पाण *m*, पाणी  
*m*

Another अन्न, अन्नतर, इतर,  
 पर *m f n*  
 Anxious, to be चिन्त (10)  
 Any क *m f n* + चि (चिद्)  
 Anything किञ्चि, किञ्चिदपि  
 Approach, to उप + सं + क्त  
 (1)  
 Arise, to उत् + ठा (उद्भा, उद्भ  
 उत्तिष्ठ 1)  
 Army सेना, चमू, *f*  
 Arrow उमु, सर, *m*  
 Ascend, to उत् + तर (उत्तर 1)  
 Ascetic परिव्याजक *m*  
 Ask, to (as a question) पुरच्छ,  
 (1) (to beg) पाप्प (1), (to  
 tell) ब्रू (2)  
 Aspire for, to पश्य (10)  
 Ass गद्गम, रासम, *m*  
 Assembly (of monks or  
 nuns) सङ्घ *m* (समास 1)  
 Associate, to स + आस  
 At (Loc Case) —one an-  
 other अन्नमज्ज *ind*, —will  
 यथासुख *ind*  
 Attend upon, to उप + ठा  
 (उपहा, उपहह, उपतिष्ठ 1)  
 Awake, to प + बुध (4)  
 Babylon बाबेह  
 Bad कु दुर्, *prefix*  
 Bad men, —people दुग्गम *m*  
 Bamboo वेडु *n*  
 Bank (river's) तीर *n*,

Be, to अस, हु (2)	Born, to be उत् + पद (उपज 4), निर + वत्त (निम्बत्त 1)
Bear, to प + सह (1)	Both उभय, उभो <i>m f n</i>
Beard, मत्सु <i>n</i>	Bowl पाति <i>f</i>
Beast चतुष्पद, पशु, <i>m</i>	Bow धनु <i>n</i>
Beat, to प + हर (1)	Brahman ब्राह्मण <i>m</i> ; -woman ब्राह्मणी <i>f</i>
Beauty वण्ण <i>m</i>	Branch शाखा <i>f</i>
Beautiful सुन्दर सोमन, <i>m f n</i>	Break, to मज्ज, भिद् (7)
Become, to भू (1)	Bridge सेतु <i>m</i>
Beg, to याच (1)	Bring to आ + हर (1)
Beggar भिक्षुक <i>m</i>	Brother वग्गु, भातु <i>m</i>
Begin, to आ + रभ (1)	Brought pp आनीत <i>m f n</i>
Behaviour आचार <i>m</i>	Buffalo बहिस <i>m</i>
Being, a सत्त <i>m</i> , <i>pres p.</i> सन्त <i>m f n</i>	Burden भार <i>m</i>
Believe in, to सद् + धा (सह 1)	Burn, to दह (1) ज्वा (4)
Below हेहा <i>ind</i>	Bury, to नि + धा (निदह 1)
Beneficial वल्याण, हित <i>m f n</i>	But ए, पव, <i>ind</i>
Besmeared, to आ + लिप (7), <i>caus</i> आलिम्पाय, आलेपय	Buy, to कि (किण 9)
Best सेह <i>m f n</i>	Called नाम <i>ind</i>
Better वर <i>ind</i> , सेह <i>m f n</i>	Care, to take of दि + चर <i>caus</i> विचारय
Bird पक्षी, सक्क <i>m</i>	Carry, to नी, वह, हर (1)
Birth जाति <i>f</i>	Catch, to गह (गण्हा 9) धर (10)
Bitter कटु <i>m f n</i>	Cause कारण <i>n</i> , हेतु <i>m</i>
Blaze, to प + जल (पजल 1)	Certain, a क <i>m f n</i> + वि (विद्) <i>ind</i>
Blessed One, the भागवन्त <i>m</i>	Chair पीठ <i>n</i>
Blind अन्ध <i>m f n</i>	Character, सील <i>n</i>
Blossom, in पुष्पिन <i>m f n</i>	Character, man of सीलवन्त <i>m</i>
Blow, to पा (4)	Chariot रथ <i>m</i>
Body काय <i>m</i>	Charity दान <i>n</i>
Book पाथक <i>n</i>	Chief अग, आदि <i>m f. n</i>
Bone अडि <i>n</i>	Child बालक, दारन <i>n</i>

Choose, to चर (10)  
 Citizen नागर, नगरवासी, *m*  
 City नगर, *n*  
 Claw अङ्गुली *m*  
 Close to धक (10), *pol pass*  
 ॥ थाकेतव्य *m f n*  
 Cloth चाळ *n*  
 Clothes वस्त्र *n pl*  
 Collect to चि (9)  
 Colour वर्ण *m*  
 Come, to आ + गम (आगच्छ 1)  
 इ (ए 2), *pp आगत m f n*  
 Commandment मील *n*  
 Commit, to कर (करो, कुच 1)  
 Companion सहाय, सहायक *m*  
 Compassion अनुकम्पा *f*  
 Conchshell सहस्र *m*  
 Conduct आचार *m*  
 Conquer जि (जय, जे, 1 जिना  
 9), —or जेतु *m*  
 Consciousness सज्जा *f*  
 Constantly सतत *and*  
 Contained, to be र्हिम अस (2)  
 Content, to one's heart's  
 वासदत्थ, *and*  
 Contented मुहित *m f n*  
 Cook, to पच (1)  
 Corn धन्त्र *n*  
 Cottage कुटि, पण्णसाला, *f*  
 Count, to गण (10)  
 Country रट्ट *n* . the — जनपद  
*m*  
 Covered with dirt मलमाहीत  
*m f n*

Covet, to लुभ (4)  
 Cow गावी, धेनु *f*  
 Crane बक *m*  
 Create, to उत् + पद *caus*  
 उत्पादय  
 Creeper लता *f*  
 Crocodile मुमुमार *m*  
 Crooked बद्ध *m f n*  
 Crore कोटि *f*  
 Crow काक *m* Female-कारी *f*  
 Cuckoo कोकिल *m*  
 Cultivate, to भू *caus* भावय  
 Curds दधि *n*  
 Customer ग्राहक *m*  
 Cut, to छिद (7), *pp छिद्य*  
*m f n*  
 Dagoba धूप *m*  
 Daily पचहई, पदिदिन, *and*  
 Danger भय *n*, भीति *f*  
 Daughter कम्मा, दुहितु, धीनु, *f*  
 Day अह = दिवस *m*  
 Death मरु *m*, मरण *n*  
 Decay, to रवी (1), हा (4).  
 Deceive, धस (10)  
 Decrease, to हा (4)  
 Deed किञ्च *n*  
 Deep निम्न *m f n*  
 Deer मिय *m*  
 Deity देवता *f* [मुक्ति *f*  
 Deliverance निष्वाण (ण) *n*  
 Demon यक्स *m* रक्कस *m*  
 Desirous of (असे काम *in*  
 compounds)

Die (noun) अक्षय <i>n</i>	Elephant वारण, हत्थी, <i>m</i> ,
Die, to काल कर (8), मर (1)	—driver हरिधमेण्ड <i>m</i> , —css
Dig, to खण	क्रेणु <i>f</i>
Direction दिशा <i>f</i>	End कटि <i>f</i>
Divide, to भज (भाजय 10)	Endowed सम्पन्न <i>m f n</i>
Divine World, the देवलोक	Enemy सनु <i>m</i>
<i>m</i>	Enjoy, to भुज (7)
Do to कर (8) Do not,	Enter, to प + विस (6)
Don't मा, <i>ind</i> ,	Entertain, to सं + तप्प (10)
Doctrine, the धम्म <i>m</i>	Equally सम <i>ind</i>
Dog कुक्कुर, सा, <i>m</i>	Equip, to कप्प (10)
Done कत <i>m f n</i>	Err, to प + मद (4)
Donor दातु <i>m</i>	Erect, cause to be created,
Dream सुपिण <i>m</i>	to कर <i>caus</i> कारण कारापय
Drink, to पा (पिय-व 1),	Even अपि, अपि
Drinking (wine) मज्जन	Evening, in the साय <i>ind</i>
पान <i>n</i>	Except विना <i>ind</i>
Drop away, to गल (1)	Exertion परक्कम <i>m</i> , विरिय <i>n</i>
Drum भेरि, भेरी <i>f</i>	Exhausted <i>p p</i> क्लिप्त
Dry ( <i>adj</i> ) सुखल <i>m f n</i>	Eye, the अक्षि, चक्षु <i>n</i>
Dry up, to सुस (4)	one who has eyes चक्षु
Dull, a dull fellow दुग्गेय	मन्त <i>m f n</i>
<i>m f n</i>	
Dust रज, <i>n</i> Dusty सरज	Face, with one's—towards
<i>m f n</i>	अभियुल्ल <i>ind</i>
Duty, the कम्म <i>n</i> , धम्म <i>m</i>	Faith सदा <i>f</i>
Dwell, to वि + हर (1) वस	Fall, to पत (1), वि + पत (1),
(1) वासं कप्पय (10)	—asleep निद ओक्कम (1)
	Family कुटुम्ब <i>n</i>
Eat, to अस (9), ज्ञाद (1), -en	Far दूरे <i>ind</i>
असित, खादित <i>m f n</i>	Fast उपोसय <i>m</i>
Eight अट्ठ <i>m f n</i>	Father जनक, पिता, <i>m</i>
Eighteen अट्ठारस <i>m f n</i>	Fault अपराध, दोस <i>m</i>
Eightyfour चतुरासीति <i>f sing</i>	Fear (noun) भय, <i>n</i> , भीति <i>f</i>
Elder थेर <i>m</i>	

- Fed (p p) पुढ *m f n*  
 Fellow पाणी *m*  
 Fetch, to आ + हर (1)  
 Fire अग्नि, वह्नि *m*  
 Firmly दृढ *ind*  
 Fish मत्त *m*  
 Fit to be given देय्य *m. f n*  
 Five पञ्च *m f n*  
 Flame अग्नि *f n*  
 Flesh मांस *n*  
 Flock सङ्घ *m*  
 Flower पुष्प *n*  
 Food अन्न भोजनीय, *n*  
 Fool बाल *m*  
 Foot पाद *m, n*  
 Forces चमू *f*, सेना *f*  
 Forest अरण्य वन, *n*  
 Four चतु (चतुर्) *m f n*,  
 —teen चतुद्दस  
 Fortyfive पञ्चचत्ताळीसति सा  
*f s* —two चतुचत्ताळीसति सा  
*f sing*  
 Friend मित्र, सहाय, *m* —ship  
 मैत्र *n*, मैत्रा, मैत्री *f*  
 Frivolity कीटा *f*  
 From तो suffix (ase Abl  
 case) पट्ठा  
 Front, in पुरतो *ind*  
 Fruit फल *n* फलवन्त *m n*  
 Fuel दाह *n*  
 Full आकिण, पुण *m f n*  
 Gain one's living, to जीविकं  
 कप्प (10)  
 Gait गति *f*  
 Ganges (river) गङ्गा *f*  
 Garden उद्यान *n*  
 Gardener उद्यानपाल *m*  
 Garland माला *f*  
 Garment वस्त्र *n*  
 Get, to लभ (1)  
 Ghee घृत, सप्ति *n*  
 Gift दान *n*  
 Girl, a little बाला *f*  
 Give to दा (3)  
 Glass भाद्रास *m*  
 Glory इन्द्रि *f*  
 Go, to इ (2) गम (गच्छ 1)  
 God देव *m*, —dess देवता *f*  
 Goat अज *m*  
 Gold सुवर्ण हिरण्य, *n*  
 Gold coin निष्क *m*  
 Good, the सुजन *m*, सन्त *m*  
 Goose हंसी *f*  
 Gosling हंसपोतिका *f*  
 Gradually अनुपुञ्चेन *ind*  
 Gram कलाय *m*  
 Grandmother अग्रका *f*  
 Grandson ननु *m*  
 Grass तिण *n*  
 Great महन्त *m f n* —king  
 महाराज *m* —est सेह *m f n*  
 Green हरित *m f n*  
 Grief दुःख *n*  
 Grind, to पिस (7)  
 Ground भूमि *f*  
 Grow, to वृद्ध (1)  
 Gruel चाणू *f*

Hand, the हत्थ.  
 Happy सुखित *m f. n.*, सुखी  
*m. n.*; —ness सुख *n.*  
 Hare सस *m.*  
 Have, to (*use to be.. of*).  
 He स, सो *m.*  
 Head सिर, सीस *n*; —of the  
 house गृहपति *m.*  
 Heap रासी *m*  
 Hear, to *causal* सावय, सुणापय.  
 Hearer सोतु *m. n.*  
 Heaven सग *m.*  
 Held गहित *m. f. n.*  
 Hell निरय *m.*  
 Here अध, इह, इध, एध, *ind.*  
 Hermit तपस *m.*  
 Hearer डेतु *m n.*  
 Hinder to रध (7).  
 Hire भति *f.*  
 His Majesty महाराज *m.*  
 Hold, to धर (10).  
 Hollow सुप्तिर *m f. n*  
 Honey मधु *n.*  
 Honour यस *n.*  
 Horn सिंग *n.*  
 Horse अस्स *m.*  
 House गृह, घर *n.*; —holder  
 गृहह *m.*  
 Hundred सत्त *m. f. n.*; a—  
 सत्त *n.*  
 Hungry बुभुक्षित *m. f. n.*  
 Hunter लुह *m.*  
 Hurt, to पीळ (10), हिंस (7).  
 Husband भत्तु, सामी *m.*

I अहं *m f. n.*; I hope कधि  
*ind.*  
 If चे, यदि, सचे *ind.*  
 In (*use. loc. case*), अन्तो,  
 अन्तरे.  
 Increase, to वड्ढ (1).  
 Indeed किर *ind*  
 Inform, to आ + रच (10).  
 Insult, to अप + मन (4).  
 Intellect पन्ना *f.*  
 Interior of the house, in  
 the अन्तोघरे *ind.*  
 Intoxicated, to be मद (4),  
 प + मद (4)  
 Invite, to आ + मन्त (10).  
 Jackal सिंगाल *m.*  
 Jambu tree जम्बु *f.*  
 Jaw हनु *f.*  
 Jewel रत्न *n.*  
 Join, to युज (7).  
 Jump up, to उत् + पत्त  
 (उपत्त 1).  
 Kill, to जीविता घोरोपय (10);  
 मर *causal* (मारय); हन, वध.  
 Killed *pp.* मारित, हत, *m f. n*  
 Killing (*noun*) पाणातिपात *m*  
 King राज, भूप *m.-dom* रज,  
 रठ *n.*  
 Knee जानु *n.*  
 Know, to या (जाना); —er  
 अभ्यानु *m.*

Lady इत्थि यी <i>f</i> A young— ययु <i>f</i>	Lustre तेज <i>n</i>
Lain निविमल <i>m f n</i>	Lute वीणा <i>f</i>
Lake तट्टक <i>m</i>	Maiden सगी <i>f</i>
Later on अपरमागे <i>ind</i>	Maidservant दासी <i>f</i>
Law धम्म <i>m</i>	Man नर, पुरिस, मनुस्स <i>m</i>
Leader नेतु <i>m n</i>	Mango अम्व <i>m tree, n</i> fruit
Leaf पण <i>n</i>	Many बहु <i>m f n</i>
Learn, to सिस्स (1)	Marriage of a son आवाह <i>m</i>
Learned man विदु <i>m</i>	Master तामी <i>m</i>
Left alive, to be जीव (1)	Meal भत्त <i>n</i>
Lesson पाठ <i>m</i>	Meaning, the अर्थ <i>m</i>
Letter अक्षर, पद <i>n</i> पण <i>n</i>	Measure, to मि (9)
Lie down, to लि + ली (4), नि + पद (4)	Medicine भोग्ग <i>n</i>
Life आयु <i>n</i>	Merchant वाणिज, सेहि <i>m</i>
Light अलोक <i>m</i>	Merit पुब्ब <i>n</i> , merits गुणा <i>m pl</i> one who performs पुब्बकारी <i>m n</i> , a meritori- ous action पुब्बकम्म <i>m</i>
Like इय, दिय <i>ind</i>	Messenger दूत <i>m</i>
Like, to रच <i>cons</i>	Mill (noun) खार, दुह, <i>m</i> , (verb) to दुह (passive दुह) milked <i>p p</i> दुह <i>m f n</i>
Liked, to be रच (4)	Mind, the चित्त, चेत, मन <i>n</i>
Liking, to one's अत्तमी रुचिया	Minister अगार <i>m</i>
Lion सीह <i>m</i>	Miserable दुस्सरी <i>m m</i>
Live, to जीव (1), वस (1)	Mistake पगाद <i>m</i>
Living, to be जीव (1)	Moderate मत्तन्नु <i>m f n</i>
Living, to gain one's जीविक कण (10)	Moment वण <i>m</i> Every— खणे खणे <i>ind</i>
Long दीघ <i>m f a</i> , (time) दीघस्त <i>ind</i>	Monastery विहार <i>m</i>
Look handsome, to सुभ (1)	Monk भिक्षु <i>m</i>
Lord तामी <i>m</i> , -of the mon- keys वानरिन्द <i>m</i>	
Lose, to हा <i>consal</i> (हापय)	
Lost खीण भट्ट, <i>m f n</i>	
Love पीति <i>f</i> , रवि <i>f</i> , सिनेह <i>m</i>	



Monkey कपि, वानर *m.*

Moon चन्द्र *m.*

Morning, in the पातो *ind.*

Mother मातु *f.* -in-law सस्सु *f.*

Mountain पद्भत *m.*

Mounted *p. p.* आरूढ *m. f. n.*

Mouth, the मुख *n.*

Mouse मूसिक *m.*

Much बहुत, विपुल *m. f. n.*

Multitude सङ्घ *m.*

Name नाम *n.*

Naming day नामगहणदिवस *m.*

Near निस्साय, सन्निके *ind.*

Neck, the गीवा *f.*

Neglected उपेक्षित *f.*

Next दुतिय *m. f. n.*

Night रत्ति *f.*

Nineteen and a half अद्दवी-  
सत्ति *f. sing.*

Ninetyfive पञ्चनवुत्ति *f. s.*

Ninety-nine नववत्ति *f. s.,*  
एकनसत्त *m. n.*

Nose, the नस्यु, नासा *f.*

Not न.

Nourish, to पटि + जग्ग (1),  
पुस (4).

Now अय, दानि, इदानि *ind.*

Nun भिक्षुणी *f.*

O ! Oh ! ओ *ind.*

Object, the desired अरथ *m.*

Obligations कत्त *n. sing.*

Observe, to रक्ख (1).

Oil तेल *n.*

Old बुद्ध *m. f. n.*; -age जरा *f.*

Once एकदा, सकदा; -upon a  
time अतीते किर.

One (*definite*) एक; (*indefinite*)  
अन्यतर, *m. f. n.* -another  
अन्यमन्य *ind.*

Only एव, येव *ind.* 10).

Open, to घट *w. ड.* (उघाटेति

Or वा *ind.*

Ordination उपसम्पदा *f.*

Other अन्य, पर *m. f. n.* And  
others (use आदि in com-  
pounds).

Overcome, to अभि + भू (1).

Overjoyed पहङ्ग *m. f. n.*

Pain दुक्ख *n.*

Palace पासाद *m.*

Pan भाजन *n.*

Pandal मण्डप *m.*

Parents मातापितरो *m. pl.*

Park उरयान *n.*

Pass away, to काले कर.

Passion काम *m.*

Pasture गोचर *m.*

Path, the पथ, मग्ग *m.*

Pay, to दा (3); causal दपय.

Peace सन्ति *f.*

Peacock मोर *m.*

Penance तप *n.*

People जन, लोक, *m.*

Perform, to = to do, *q. v.*

Perfume गन्ध *m.*

Perish, to नस (4)  
 Personally अगमना *ind*  
 Physician वैज्य *m*  
 Pieces, in धा *suffix*  
 Pit कामु *f*  
 Pity दया *f*  
 Place ठान *n*  
 Play, to क्रीड (1) (gamble)  
 दिव (4) —upon चद *caus*  
 (वादय)  
 Playground कैलियण्डल *n*  
 Pleased सन्तुष्ट *m f n*  
 Plough, to कर्म (1)  
 Ploughshare बाल *m*  
 Poor, poor man कपण, दळिद,  
 दुग्गत *m f n*  
 Possible सक *ind*  
 Pot घट *m*, पत *n*  
 Power बल *n*  
 Praise to वण्ण (10), प + संस  
 (1)  
 Pray, to पराय (10)  
 Preach, to दिस (देसव 10)  
 Presence, into the सन्तिके,  
 सन्तिके *ind*  
 Profit लाभ *m*  
 Prohibit, to नि + वर (10)  
 Promise पटि-का *f*  
 Proper, it is वट्ठि *ind*  
 Property सम्पत्ति *f*  
 Prosperity, days of सम्पन्न  
 काळ *m*  
 Protect, to पाल (10), रक्ख (1)  
 Prowess आनुभाव *m*

Pupil अन्तेवासिक, अन्तेवामी *m*  
 Pure सुचि *m f n*  
 Purification सुदि *f*  
 Put pp पविस्स *m f n*  
 Quarrel कलह *m*  
 Quarter दिसा *f*  
 Queen महेशी *f*, देवी *f* (in  
 addressing)  
 Question पच्छ *m*  
 Quickly लिप्प *ind*  
 Rain देव *m* (वस्म 1) बुद्धि *f*  
 Ram एकक *m*  
 Reduced to abject poverty  
 अतीव दुग्गत *m f n*  
 Really नाम *ind*  
 Relative आत्तक *m*  
 Release, to मुच (मुच्च 7 *caus*  
 मोचय *pass* मुच)  
 Religion धम्म *m*  
 Remember to अनु + तर  
 (अनुस्मर)  
 Remove, to नुद (6)  
 Renunciate, to प + वण  
 (पव्वण) *inf* पव्वणित्तु  
 Repay, to पटि + कर (8)  
 Requisite (a monk's) पच्चय  
*m*  
 Residence, to make one's  
 वास कप्पय (10)  
 Resident of a nation रद्धवासी  
*m*  
 Respect वारव *m*

Return, to पति + आ + गम  
(पञ्चागच्छ 1)

Rice, cooked भत्त *n*

Rich धनवन्त *m* *n*

Ride, to आ + रुह, आ + रुह (6)

Rise, to उत् + गाम (उत्गाच्छ 1)

जन (जाय 4), उत् + पद  
(उत्पज्ज 4)

Rising उत्गमन *n*

River नदी *f*

Road भद्द *m*

Roam, to वि + चर (1)

Robe चीवर *m*

Root मूल *n*

Run away, to पला (4)

Sacrifice, to यज (1), हु (3)

Sage इंसि *m*

Salt लवण *m* *f* *n*

Salute, to नम, नमस्स, वन्द (1)

Same, the त (तद्) *m* *f* *n*  
+ एव *ind*

Saving alive उपेय्या *ind*

Say, to वच, भण (1)

Sea, the मसुद *m*

Searching, to go परि + ह्म  
(परियेम 1)

Seated निसिद्ध *m. f. n.*

See, to दिम् (पस्स 1), pass  
दिस्स, pp दिद्द

Sell, to वि + की (विहिणा 9)

Send for, to प + कुम् *causal*  
(पक्षोमापय)

Sent pp पहित *m* *f* *n*

Serpent नाग, सप्प *m*

Servant किद्धर, दास *m*

Serve, to उप + ठा (उपहा दह-  
तिद्द), सेव (1)

Set, to अथ गम (०८३ 1)

Seventeen times सत्तरसक्खुं  
*ind*

Seventy सत्तत्ति, -one एकसत्तत्ति  
*f* *s*

Sew, to सिव (सिद्ध 4)

She सा *f*, -goat अजा *f*

Shine, shine forth, to प +  
कास, भास (1)

Ship नावा *f*

Shoe पादू *f*

Shoot, to विध (विज्ज 4)

Shopkeeper आपणिक *m*

Show, to दिस *caus* दस्मय

Shut, to रि + धा (विदह)

Sick गिलान *m* *f* *n*

Sin, who commits पापकारी  
*m* *n*

Sinful quality पापधम्म *m*

Sing, to गा (4)

Single एक *m* *f* *n*, + अवि  
*ind*

Sir ! अय्य *voc* *s*

Sit, to नि + सीद (1)

Six छ *m* *f* *n*, -teen सोळम  
*m* *f* *n*, -ty five पचमहि *f*  
*sing* [(*caus*)

Slay, to जीविता चोरापय

Slow भन्द *m. f. n*

So long as याव जाव *ind*

So that इति, अति *ind*

Some क *m f n* + चि (चिद्) *ind*, अस्म, एकस्व *m f n*

Son पुत्र *m*

Sour अम्ल *m f n*

Sow, to वप (1)

Speak, to कथ (10), बह (1),  
बु (2) —out वच (1) Pot  
प प वस्तव *m f n* —er  
वतु *m*

Speech वच *n*, वाचा *f*

Splendour रुचि *f*

Sport, to क्रीड (1)

Spot टान *n*

Spoon दण्डी *f*

Sprinkle, to सिच (7)

Stand, to ठा (तिष्ठ)

Start, to प + या (1)

Steal, to चुर (10)

Stick कट्ट *n*, दण्डक *m*

Stone भक्का, पासाण, *m*

Storehouse कोट्टक *n*

Story वतु *m f*

Street रस्ता *f*

Strength बल *n*, सत्ति *f*

Strive, to वायम (1), परा + क्रम  
(परक्रम 1)

Strong दण्ड, बलवन्त *m f n*

Succeed, to स + पद (4)

Suffer, to अनु + भू (2) —ing  
दुक्ख *n*

Summer, the सिम्हाण, निदाघ  
*m*

Sun, the सुरिय *m*

Support, to धर (1)

Surrounded pp परियुत *m f n*

Sweep to सं + भज्ज (1)

Sweet मधुर *m f n*

Sword अवि, खमा *m*

Tail बह्मुद्व *n*

Tank घाटी *f*

Take, to गह (गण्हा 9) —out  
नी + हर (1)

Talkative बहुभाषिणी *f*

Teacher आचारिय, सत्थु *m*

Tear (*noun*) अस्तु *n*

Tear, to काल (10), tearing  
down फालेय्ता *gerund*

Tell, to कथ (10)

Temple वेत्थिय, *n*

Ten दस *m f n*

That (relative) य *m f n*,  
{ demonstrative } त, अत्तु  
*m f n*

The (is not represented in  
Pāli)

Then तदा *ind*

There तत्थ तत्र, *ind*

They ते *m*, ता *f*, तानि *n*

Thief चोर, धेन *m*

Thigh सयि *f n*

Think, to चित्त (10) pp  
चिन्तित *m f n*

Thirsty पिपासित *m f n*

Thirteen तेरस, तेयस *m f n*

Thirtyfour चतुत्तसत्ति सा *f*  
*sing*

This अमु, इदं *m. f. n.*  
 Thorn कण्टक *m.*  
 Thou त्वं, तुवं *m. f. n.*  
 Thought (noun) विचार *m.*  
 Thousand (*adj.*) सहस्र *m.*  
*f. n.*; (*noun*) सहस्र *n.*  
 Thread सुत्त *n.*  
 Three ति *m. f. n.*  
 Threshold उम्मार *m.*  
 Throw, to खिप (6); —away  
 प + खिप (पखिप 6).  
 Thunderbolt असनि *m.*  
 Tired, *pp.* क्लिप्त *m. f. n.*  
 Tired, to be क्लिप्त.  
 To-day अज्ज *ind.*  
 To-morrow सुवे, स्वे *ind.*  
 Tongue, the जिह्वा *f.*  
 Tooth दन्त *m.*  
 Tortoise कच्छप, कुम्भ *m.*  
 Torture, to हिंस (हिंस 7).  
 Touch, to फुस (4)  
 Tree रुक्ख *m.*  
 Tribute दानि *m.*  
 Trickle, to प + घर (पघर 1).  
 Truth, the सच्च *n.*; धम्म *m.*  
 Try, to यत (1).  
 Twelfth द्वादसम, बारसम *m. n.*  
 Two द्वे *m. f. n.*  
 Ugly दुव्यण्ण *m. f. n.*  
 Under हेहा *ind.* (*figuratively*  
 गन्तिके *ind.*); —these cir-  
 cumstances एव सन्ते.  
 Understand, to ह्य (4).

Un —अ (अन्) *prefix.*  
 Ungrateful अकतञ्जु *m. f. n.*  
 Unused निरपकार *m. f. n.*  
 Unguent गन्ध *n.*  
 Upto याव.  
 Valour विरिय *n.*  
 Vanish, to अन्तर + धा (4).  
 Vessel पाति *f.*  
 Vex, to तप *caus.*  
 Village गाम *m.*  
 Virtue सील *n.*, धम्म, गुण *m.*  
 Virtuous सीलवन्त, गुणवन्त  
*m. n.*  
 Wait for, to आ + गम *caus.*  
 आगमय.  
 Walking—चारी (*m. n.* at the  
 end of a compound).  
 Wander, to घर (1) with वि.  
 Want, to इच्छ (1).  
 Water उदक, जल *n.*  
 Way पथ, गग *m.*  
 Wealth धन *n.*  
 Wealthy धनवन्त *m. n.*  
 Wear, to नि + यस *causal*  
 निवासय.  
 Well (*noun*) चापी *f.*  
 Well (*adv.*) सम्मा *ind.*  
 Well-advised सुमामित *m. f. n.*  
 Well preached स्वाकषात *m.*  
*f. n.*  
 Western पच्छिम *m. f. n.*

What (relative) य त m f n , (interrog) क m f n ,— ever य किञ्चि n , —is the use of ? कि ind	Without विना ind
When (rel) यदा ind , (int) कदा ind	Woman इत्थि, इत्थी f
Which (rel) य m f n , (int) क m f n	Womb कुच्छि f n
White सेत m f n	Wonder अट्टरिय n
Who s u which	Wood दाह भरञ्ज n
Why ? कि कस्मा ind	Word वचन n , सह m
Wicked दुह m f n	Word वचन n sing याचा f sing
Wife भरिया f	World लोक m
Wine वादिगि f	Worship, to पूज (10) causal पूजापय
Wise, a w man पण्डित m	Worship पूजा f
Wind, the वात m	Wrap, to पलि(कि) + घेठ (10)
Window वातपान m	Wreath, to गन्ध (1)
Wish, to इच्छ (1), —for पत्थ (10)	Wrested अस्तिष्ठ m f n
With (use Instrumental case) (together) सद्धि, सह ind	Write to लिख (6)
With one another अम्भ मम्भ ind	Year वस्स, संबग्जर n
	Yonder पारिम m f n
	You तुम्हे, वो m f n
	Young दहर m f n
	Youth (young man) युव m

PALI AL-HABET IN DIFFERENT CHARACTERS

The Vowels (Initial) (Medial)					Final Vowel Symbols					
ROMAN	SIHMYESE	BURMESE	SIAMESE	BRĀHMĪ	DEVANĀGARĪ	ROMAN	SINHALESE	BURMESE	SIAMESE	BRĀHMĪ
अ	अ	အ	ပ	क	त	अ	අ	අ	अ	—
आ	आ	အ	ဧ	ख	त	आ	ආ	ආ	आ	Top
इ	इ	ဇ	ဇ	ः	त	इ	ඈ	ඈ	इ	above
ई	ई	ච	ච	ः	त	ई	ඉ	ඉ	ई	above
उ	उ	උ	උ	ः	त	उ	ඊ	ඊ	उ	under
ऊ	ऊ	ඌ	ඌ	ः	त	ऊ	උ	උ	ऊ	under
ए	ए	ඌ	ඌ	ः	त	ए	උ	උ	ए	before
ओ	ओ	ඌ	ඌ	ः	त	ओ	උ	උ	ओ	before
अं	अं	အံ	අ	क°	त	अं	අ	අ	अं	Top
अः	अः	အံ	අ	क°	त	अः	අ	අ	अः	Top

MARK TO DELETE INHERENT CONSONANTS

MARK TO DELETE INHERENT CONSONANTS





CONJUNCT CONSONANTS.] सयुक्तस्वरूपि ।

DEVANAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE	DEVANAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE
क	Ka	ක	က	กา	ख	Kha	ඛ	ခ	กา
ख	Kha	ඛ	ခ	กา	ग	Ga	ග	ဂ	กา
ग	Ga	ග	ဂ	กา	घ	Gha	ඝ	ဂ	กา
घ	Gha	ඝ	ဂ	กา	ङ	ṅa	ඤ	ဂ	กา
ङ	ṅa	ඤ	ဂ	กา	च	Ca	ච	စ	กา
च	Ca	ච	စ	กา	छ	Cha	ඡ	စ	กา
छ	Cha	ඡ	စ	กา	ज	Ja	ඣ	ජ	กา
ज	Ja	ඣ	ජ	กา	झ	Jha	ඤ	ජ	กา
झ	Jha	ඤ	ජ	กา	ञ	Ṇa	ඞ	ජ	กา
ञ	Ṇa	ඞ	ජ	กา	ट	Ṭa	ඨ	ඤ	กา
ट	Ṭa	ඨ	ඤ	กา	ठ	Ṭha	ඨ	ඤ	กา
ठ	Ṭha	ඨ	ඤ	กา	ड	Ḍa	ඨ	ඤ	กา
ड	Ḍa	ඨ	ඤ	กา	ढ	Ḍha	ඨ	ඤ	กา
ढ	Ḍha	ඨ	ඤ	กา	न	Na	න	န	กา
न	Na	න	န	กา	प	Pa	ප	ပ	กา
प	Pa	ප	ပ	กา	फ	Pha	ච	ප	กา
फ	Pha	ච	ප	กา	ब	Ba	බ	බ	กา
ब	Ba	බ	බ	กา	भ	Bha	බ	බ	กา
भ	Bha	බ	බ	กา	म	Ma	ම	ම	กา
म	Ma	ම	ම	กา	य	Ya	ය	ය	กา
य	Ya	ය	ය	กา	र	Ra	ර	ර	กา
र	Ra	ර	ර	กา	ल	La	ල	ල	กา
ल	La	ල	ල	กา	व	Va	ව	ව	กา
व	Va	ව	ව	กา	श	Sha	ඡ	ඡ	กา
श	Sha	ඡ	ඡ	กา	स	Sa	ස	ස	กา
स	Sa	ස	ස	กา	ह	Ha	භ	භ	กา
ह	Ha	භ	භ	กา	ळ	Ḥa	භ	භ	กา
ळ	Ḥa	භ	භ	กา	ळ	Ḥha	භ	භ	กา
ळ	Ḥha	භ	භ	กา	फ़	Ḥa	භ	භ	กา
फ़	Ḥa	භ	භ	กา	ब्र	Bra	බ්	බ්	กา
ब्र	Bra	බ්	බ්	กา	व्र	Vra	ව්	ව්	กา
व्र	Vra	ව්	ව්	กา	श्र	Shra	ඡ්	ඡ්	กา
श्र	Shra	ඡ්	ඡ්	กา	स्र	Sra	ස්	ස්	กา
स्र	Sra	ස්	ස්	กา	ख्र	Khra	ඛ්	ඛ්	กา
ख्र	Khra	ඛ්	ඛ්	กา	ग्र	Ghra	ග්	ග්	กา
ग्र	Ghra	ග්	ග්	กา					

In Brahmi Place the first member above the second for formation of conjunct components

# CONJUNCT CONSONANTS II සංයුක්ත ස්වරාශි

DEYAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE	DEYAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE
त्व	tva	තව	တ	တ	म्फ	mpha	මච්ච	မဝ	မဝ
द्द	dda	ද්ද	ဒ	ဒ	म्ब	mba	මබ්බ	မဝ	မဝ
द्ध	ddha	ද්ධ	ဒ	ဒ	म्म	mma	මම්ම	မဝ	မဝ
द्र	dra	ද්‍ර	ဒ	ဒ	य्य	yya	ය්‍ය	ယ	ယ
द्व	dva	ද්ව	ဒ	ဒ	यह	yha	ය්‍හ	ය	ය
ध्व	dhva	ධ්ව	ඨ	ඨ	ल्ल	lla	ළ්ල	ල	ල
न्त	nta	න්ත	ක	ක	ल्व	lva	ලව්	ල	ල
न्थ	ntha	න්ථ	ක	ක	न्ह	lha	ලහ	ල	ල
न्द	nda	න්ද	ක	ක	न्ह	vha	ව්‍හ	ව	ව
न्ध	ndha	න්ධ	ක	ක	स्म	sma	ස්ම	ම	ම
न्न	nna	න්න	ක	ක	स्व	sva	ස්ව	ම	ම
न्ह	nha	න්හ	ක	ක	स्स	ssa	ස්ස	ම	ම
प्प	ppa	ප්ප	උ	උ	क्ष	kma	භ්‍ම	ම	ම
प्फ	ppha	ප්ච	උ	උ	ह्व	hva	භව්	ම	ම
ब्ब	bba	බ්බ	භ	භ	ह	lha	භ්‍හ	ම	ම
ब्भ	bbha	බ්භ	භ	භ	म्ह	mha	ම්‍හ	ම	ම
ब्‍य	bya	බ්‍ය	භ	භ					
ब्‍र	bra	බ්‍ර	භ	භ					
म्प	mpa	ම්‍ප	භ	භ					

# CONSONANTS WITH FINAL VOWEL SYMBOLS.

DEVNAGARI क् क का कि की कु कू के के क

ROMAN . k ka kã ki kî ku kû ke ko kã  
ka

SINHALESE ක් ටා ආ භි භී භු භූ භෙ භො භා.

BURMESE က် က ကာ ကိ ကီ ကු ကူ ကေ ကော ကံ

SIAMESE ก ก กา กิ กิ กู กู เก เก ก

BRÄHMI + † † † † † † † † †

Similarly follow up with other consonants

Exceptions: Devnagari क् क and not क् क

Sinhalese ක් ක් ක් ක් ක් ක් ක් ක් ක්

ਨਮੋ ਨਮੋ ਭਗਵਤੋ ਅਰਹਤੋ ਸਧਾਸਮੁਦਯਾ।  
Name nama bhagavato arahato sammasamuddaya

කාමො කසිස භගවතා භුක්තො භවිසාසලලිඛිතසි.  
කාමො කසිස භගවතො භුක්තො කසිසාසලලිඛිතසි.  
කාම කසිස භගවතා භුක්තො කසිසාසලලිඛිතසි.  
කාම කසිස භගවතා භුක්තො කසිසාසලලිඛිතසි.

## CORRIGENDA

F B = from Bottom R C = Rt column L C = Lt Column

P No	Line No	Words incorrect	Words correct
8	9 F B	folllning	following
11	12 F B	अववद्	अवदति
14	13	[ स्पृश्यति ]	[ स्पृशति ]
29	11	परि (Peri)	परि
29	21	ruels	rules
36	14 R C	सन	मघ
46	12	बहु	बहु
46	12 ~4	पेसावते	पेसायन्ते
47	4	§ 49 and § 55	§ 40 § 49 and § 55
54	Add after 5	इ to go has no forms of Past tense	
56	1	उद्धनतो	उद्धनतो †
56	11	न	ना
58	3 F B	गच्छु अगच्छु	गच्छु अगच्छु
58	4 F B	अहर	अहर
58	8 F B	दसेयु	दसेयु
61	4	दुस्त्रा	दुस्त्री
61	1 F B	धम्म	धम्म
66	8 L C	पुरिसत्तम	पुरिसुत्तम
66	5 F B	संक्रिलिस्सति	संक्रिलिस्सति ॥
86	15	खे खेत	खेत
90	10	he	the
95	4 F B	जय	जय
98	16	७ त चे	७ मचे
117	12 F B	कतम	कतम
118	11	विलज्ज	विज्ज
126	11 F B	पटवमय	पटमय

## CORRIGENDA

F B = from Bottom R C = Rt column L C = Lt Column

P No	Line No	Words incorrect	Words correct
8	9 F B	* follning	following
11	12 F B	अववद्	ओवदति
14	13	[ स्मृश्यति ]	[ स्मृशति ]
29	11	परि (Peri)	परि
29	21	ruels	rules
36	14 R. C.	संज	सद्य
46	12	यहुं	यहु
46	12 * 4	पेसीयते	पेसीयन्ते
47	4	§ 49 and § 55	§ 40, § 49 and § 55
54	Add after मू	ह to go has no forms of Past tense	
56	1	उद्धनतो	उद्धनतो †
56	11	न	नो
58	3 F B	गच्छु, अगच्छु	गच्छुं, अगच्छुं
58	4 F B	अहर	अहरं
58	8 F B	देसेयु	देसेमुं
61	4	दुक्खो	दुक्खी
61	1 F B	धम्म	धम्म
66	8 L. C	पुरिमत्तम	पुरिमुत्तम
66	5 F B	सकिलिस्सति	सकिलिमिस्सति ॥
86	15	खे खेत्त	खेत्त
90	10	he	the
95	4 F B	जेय्य	जेय्य
98	16	७ स वे	७ सचे
117	12 F B	कतमं	कतम
118	11	किलञ्ज	किञ्ज
126	11 F B	पटवमय	पटमवय